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MYSORE.

"RATIONALIST." WEEKLY

File No. AUM/6/APP/86.
- do - ARS/8/APP/85.

Dt. 20-8-1987

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RATIONALIST PAPER

1) Start from Volume NO:10. NO 1.
Monday 19-9-1949

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FILE NO: AUM 6 APP 86
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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

Proprietor & Editor G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL X No. 1] Monday 19—9—1949 [PRICE 0—1—6.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

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THE CORONATION PRESS,
Chamaraja Road, Mysore.

HONEY BEE

There is no pursuit more congenial to the nature lover than keeping a colony of bees; and none more profitable. Bees are the single exception, among farm creatures to the rule of daily maintenance by their keepers. The bee's mission is to work; it toils unceasingly for the good of mankind and expects the minimum of effort in return.

Try honey farming in your garden. The air will be charged with the tiny creatures darting about in every direction and packed with eager energy. Each one is a living flame; they may be bred to gentleness (the Italian bees, for example), they are never subdued. You may tame a tiger or a lion, but not a bee.

For hundreds of years farmers and gardeners paid for their bees in gold. So highly was the bees' value esteemed that it brought bad luck in the days before wars corrupted currency, to pay for a swarm in any other coin

The price was half a sovereign then, but I paid 25s. for my first swarm. I shall never forget the first handling of the frames of a new-drawn comb, the eggs and larvæ seen for the first time, and the queen walking about among her workers.

There is money in honey, and some are doing very well in the bee business, especially in the fruit districts, by hiring out their hives while the blossom is heavy. The value of the bee to the fruit-grower is a fourfold increase in crops. But small gardeners, especially those with gooseberries and raspberries, can enjoy similar results by keeping only one hive—and an average season's yield should be 60 to 75lb. of honey.

Bee keeping is not difficult If you are allergic to stings (I certainly am), you must start with protective clothing to gain confidence. This consists of a hat with a wide brim, over which is hung a piece of netting tucked in round the chin; gloves or gauntlets tied round the wrists, trousers tucked into the boots.

Dressed thus, a swarm may be handled without fear. It usually arrives in a skep, or basket, and you empty this on an improvised runway leading to the hive.

It is an astonishing sight. The advance guard is soon busy inside; then the huge mass formation guarding the queen moves slowly in!

Buy the swarm in May, if you can get one locally but June is not too late. A handy man can build the hive, but one can often be had second-hand quite cheaply, with all the necessary furniture. The latter consists of sections, lifts, frames, racks, zinc cage for the queen, and blankets and runs for winter, all of which sounds complicated at first, but soon fits into the scheme.

The one hive man need not be deterred by this multiplicity of furniture. It will more than pay for itself in a good year and it lasts a lifetime.

When they have "taken the veil," bee keepers approach their hives from the rear and blow in puffs of smoke from a "smoker," causing the bees to cling to their frames and fill themselves with honey which causes quiescency. The bees soon get to know the voices, appearance and *smell* of their keepers; they dislike the smell of alcohol, even the meed made from their own honey

OLD INDUSTRY REVIVED

I must digress for a moment on the subject of mead, if only because it may have a considerable influence upon the future of bee keeping in this country.

Mead is being manufactured commercially in Cornwall and after two years in bond it is now ready for export to the U S A This experiment may lead to honey farming on a big scale.

Mead can be made at home from the bee keeper's own honey. Boil two quarts of water, with 1 oz of ground finger for half an hour. Put this in a pan with 1 lb of white sugar, 2 oz of lime juice, 4 oz of clear honey, and two more quarts of water (cold). When this reaches blood heat you add a teaspoon of yeast spread on bread.

Let this remain for 12 hours, then strain through a muslin bag; allow to settle for an hour or so—and then bottle. The longer it is stored the more agreeable will be the flavour.

British honey is second to none in quality and for beginners there are certain cardinal points which are recommended by the British Bee Keepers' Association.

Hives should face south-west, and the grass in front should be kept short for about six yards because bees are heavy when, returning with honey and sometimes make "crash" landings if there is not enough runway.

(Continued on page 6).

SANSKRIT WISDOM

Simhaadekam Bakaadekam
Shikshecchatwaari kukkutaath |
Vaayasaat pancha shikshecchcha
Shatshunas threeni gardabhaath ||

We must learn one virtue from the lion, one from the crane, four from the cock, five from the crow, six from the dog, and three from the ass.

Prabhootam kaaryamalpam vaa
Yo narah kartu michchhati |
Sarvaarambhena tatkaaryam
Simhaadekam prachakshate ||

Whether a work is big or small, you must put forth all your strength to achieve it. That is the lesson you must learn from the lion.

Indriyaani cha samyamya bakavat pandito nirah | Deshakaala balam gnaatwa sarva kaaryaani saadhayet ||

The wise man, like the crane, should rein in his senses, and, duly weighing the time and place, achieve his purpose.

Pratyuthithaanamcha yuddhamcha
Samvibhagamcha bandhushu
Swayamaakramya bhunjeetha
Shikshecchatwari kukkutaath |

Rising early, being ready to fight an enemy, sharing gains with near ones, and grabbing enjoyment forcefully, are to be learnt from the cock.

Goodha mythuna dhaarishtam
Kaalay kaalaycha sangraham |
Apramaada mavishwaasam
pancha shikheta vaayasaat ||

Secrecy in matters of sex, boldness, absence of flurry, providing for the future, and never taking anything on trust, are five things we should learn from the crow.

Bahwaashees swalpasanthushtah
Sunidro laghuch tanu.h
Swaamibhaktascha shoorascha
Shadethe shwaanatho gunaah ||

Eating much or being content with little, easy sleeping, being a good campanion, and faithful servant, with plenty of courage, are six qualities to be copied from the dog.

Srshraanthopi vahedbhaaram
Sheethoshnamcha napeekshyathi |
Santhushtashcharate nityam
Threeni shikshetha-gardabhaath |

Bearing a burden however tired, regardlessness of rain or sun, going about contentedly are to be learnt from the ass.

Ya ethaan vimshathigunaan
aacharishyati maanavah
karyaavasthhaasu sarvaasu
ajeyassa bhaveddhruvam ||

The man who learns these twenty virtues and practises them in his daily affairs, will certainly be unconquerable.

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The Rationalist.

Monday 19-9-1949.

TENTH YEAR

With this issue the "Rationalist" commences the 10th year of its existence. Nine years are over since it saw the light of day, and they have been nine of the worst years so far in the history of the world. It has not been a pleasant task to observe the happenings during these years and comment on them. But the *Rationalist* has sought to do so with dispassion, and with regret that human affairs should have come to such a pass.

Apart from the world, India herself has opened a new chapter in her long history. Unlike Indian journals in general the *Rationalist* has not been inclined to gloat over the achievement, or to view the future with undue optimism. If the future proves us wrong it does not matter. But if it proves us right, it will be a sad commentary on the judgment and mental calibre of the Press of the country.

The *Rationalist's* views are not motivated by any subjective aims, like the cloud which pours its rain as it passes, and does not seek to know whether it drops in an oyster shell and becomes a pearl, in a fertile field and comes out as golden grain, or on desert sand and is sucked in and vanishes once for all.

There are some journals in this country which always speak with folded hands, some which are afraid to commit themselves into anything for fear of fall in sales or advertisement income, and some which shriek hysterically as if they had just come out of Bedlam. The *Rationalist* is aloof from things, humours none, and does not seek to mould things according to its likes or whims. It only wishes to test things in the crucible of reasoning, to measure them with the yard-stick of rationalism, and record its findings. The rest is left to the will of God, and the grim hand of Fate. After all this world and its problems are a small affair. If its leaders send it to dogs, it will only deserve a passing tear!

For what help, encouragement, or praise the *Rationalist* has received during these nine years, we render grateful thanks. To those who have done the contrary, we also render thanks, for it is only a fool who does not benefit even by abuse. In the words of the Sanskritist,

"Ghrishtam ghrishtam punarapi punas-
chandanam chaarugandham,
Chhinnam chhinnam punarapi punas-
swaadu chyvekshudandam!
Dagdham dagdham punarapi punah
kaanchanam kaantha varnam
Na praanaanthay prakriti vikritee
jaayate chottamaanam!"

"The more you grind a piece of sandal-wood the richer becomes its smell, the more you cut a sugar-cane rod the sweeter becomes its juice, the more you burn gold in the crucible the finer becomes its colour. Good things become all the better by having to pass through hardship."

Editor.

CHANGING SKIN-COLOUR

Scientists have discovered a means of changing the colour of the human skin, so that any Negro who wishes to acquire a white skin may, in the near future, be able to do so So much progress has been made that Professor F Schirokauer, an American, has turned a number of black-skinned Negroes into fairly light-skinned brown ones.

It is all a matter of pigments These pigments derive their power from hormones and give the various parts of the body their respective colours It is due to the hormones that birds are able to change the colour of their plumage at mating time, why an expectant mother sometimes acquires a somewhat darker complexion, why arctic animals can change their coats so that they are camouflaged against a snow covered or summer landscape.

Specially selected hormones from a mammal were injected into a gray fish It changed to golden red! Similarly, frogs have been changed to all colours of the rainbow.

The African native's skin contains a different system of hormones from that of a white man. Now that the secret has been discovered it will apparently be possible for any person to become any colour he chooses!

EVIL OF HIGH WAGES

Do high wages undermine morality among young people?

Examining that question among the British people, a writer says,

"Early entry of youth into industry, which often brings economic independence in mid-adolescence, weakens parental authority Parents, who must rely on earnings of their adolescent children to balance the family budget dare not criticise. Thus, the adolescent will move from home with incomplete knowledge and an undeveloped sense of responsibility."

The result "A behaviour pattern in which the play aspect of sex involves many in casual sex experience before marriage

"Forty-two percent of the young women married under 20 years of age are pregnant on marriage, the first child being born less than eight and a half months after the ceremony. This, in turn, has led to an increase in criminal abortion."

QUALITY PRODUCTS:

Mysore Sandal Soap

Cleanse and beautify!

Recommended for use on the most sensitive skins.

Mysore Silks

Real Oriental Silk—

in art shades and several qualities.

Mysore Sandalwood Oil

has won world-wide reputation

for its purity and fragrance.

MYSORE MAKES MANY PRODUCTS BUT ONLY THE BEST OF EACH

(*Continued from page 2.*)

Borage, mustard and buck-wheat, which are storers of honey, should be sown in the garden to fill in gaps between fruit blossom. A hive of bees *can* fly 300,000 miles to store up a single pound of honey, but they get tired and often die young as a result of too much work. Finally, owners must look after them in winter, and keep the hives warm with old blankets. Bees are fed with syrup at this time, for which a special ration of sugar is allowed.

The greatest honey season this country has ever known was in 1911. A famous bee keeper, Mr. Bartlett, of Oxfordshire, produced forty tons of honey!

Then whole apiaries were wiped out only a few months later by the dread Isle of Wight disease, and but for the Italian immigrants we would be in poor shape for bees to-day.

The Italian species are prolific and good-tempered, but experts say that the best honey-producing strains are British in character and rarely placid in temperament. It seems that amiable bees, like amiable humans, are apt to be easy going in temperament and lack that acquisitive spirit required for the accumulation of wealth.

My wife is quite fearless with bees, and on a warm, thundery day she will walk right up to the hives without any protection and sprinkle the woodwork with water to prevent them swarming. She has saved an anxious situation on more than one occasion as the bees would have disappeared while I was putting on my armour. When they swarm they pour out of the hive until the sky seems full of flying bees.

They concentrate in a ball and disappear, and unless some friend reports their landing-place (usually a tree, but on one occasion a swarm came to rest on a piller-box in the Strand), you may lose them and have to start again.

It will encourage beginners to know that people who have once kept bees always start again. When you are accustomed to the music of the "honey flow" in your garden you feel lonely and sad without it, for a garden in which there is no hive is like a church without a choir.

So introduce a hive if you can, and watch the news from Penzance about the mead industry. There is money in honey! T.A.L.

Kolar Gold Field

THE FUTURE DEVELOPMENT OF THE MINES

KOLAR GOLD FIELD accounts for about 29% of India's gold production. The Mines have advanced to great depths and technical problems arising therefrom have been receiving close attention. A foremost consideration of the management is the extension of the life of the Mines. In the future working of the Mines, a great deal of exploratory and development work has to be done to build up ore reserves and work the low grade ores. This involves large capital expenditure, the financing of which depends upon the economic working of the Mines. The present trends indicate an increase in the index of wages per ton of ore milled from 100 in 1939 (base) to 335·2 in 1948, while during the same period, index of production has fallen from 100 to 64·8. Unless, therefore, labour conditions and cost of materials render it possible to keep the working costs within reasonable limits, exploratory work will have to be at the expense of other issues.

THESE are some of the problems facing the industry to-day, and with a sympathetic understanding and co-operation of all concerned, the Mines have a reasonable prospect of economic life for many years.

(K.G.F. MINING BOARD.)

MYSORE ASSOCIATION FOR THE UNITED NATIONS

ESSAY CONTEST

In connection with the celebration of the "United Nations Day" on 24th October 1949, the Mysore Association for the United Nations has decided to offer six prizes, three of which will be reserved for students, for the best essays on *one* of the following subjects:

1. United Nations' Service for Women
2. How the United Nations is making the world brighter for children
3. United Nations' War against Diseases.
4. Work of the United Nations for Food Production and Distribution.
5. Work of the United Nations in the field of Education.
6. United Nations and World Peace.

RULES

1. The contest is open to all. Student competitors should mention the name of the institution in which they are studying.

2. The essays should be in English on any *one* of the six subjects mentioned above and should not exceed 2500 words. They should be type-written or if in manuscript, should be legible One copy will be enough.

3. The essays should reach the Secretary, Mysore Association for the United Nations, 1134, Prince of Wales Road, Mysore, not later than the 10th October 1949.

4. The names of the Prize Winners will be announced on 20th October 1949.

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—1—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

ಮೇಲುಕೋಟೆ

ರ್ಯಾಷನಲಿಸ್ಟ್ ಸಂಪಾದಕರ ಸಲ್ ಕ್ಕೆ.

ಸ್ವಾಮಿ,

ಮೇಲುಕೋಟೆ ದೇವಾಲಯವನ್ನು ಅವಲಂಬಿಸಿರುವ ಯಾತ್ರಾ ಸ್ಥಳ. ಈ ಊರಿನ ಅಭಿವೃದ್ಧಿಯು ದೇವಸ್ಥಾನದ ಅಭಿವೃದ್ಧಿಯನ್ನೇ ಅವಲಂಬಿಸಿದೆ. ಈ ದೃಷ್ಟಿಯಿಂದ ಇಲ್ಲಿನ ಜನತೆ ಸುಮಾರು ಎರಡು ವರ್ಷಗಳಿಂದಲೂ ಸಂಬಂಧಪಟ್ಟ ಅಧಿಕಾರಿಗಳನ್ನು ಕಂಡು, ಪತ್ರ ವ್ಯವಹಾರ ನಡೆಸಿದರೂ, ಭೇಟಿ ಅಧಿಕಾರಿಗಳ ಭರವಸೆಗಳಿಗೂ ಬೆಲೆ ಯಿಲ್ಲದೆಯೂ ಸ್ಥಳೀಯ ಕಾಂಗ್ರೆಸ್ ಸಮಿತಿ ನಿರ್ಣಯಗಳಿಗೂ ಬೆಲೆ ಯಿಲ್ಲದೆ ಲೋಕಾಭಿರಾಮವಾದ ಇಂಡಾರಸ್ಸುಗಳಲ್ಲಿಯೇ ಮುಕ್ತಾಯ ವಾಗುತ್ತಿದೆ. ಹರಿಜನಸ್ಪರ್ಶ ಮುಸೂದೆಯಿಂದ, ದೇವಸ್ಥಾನಗಳ ಅಭಿವೃದ್ಧಿಯ ಹೊಣೆ ಸರ್ಕಾರಕ್ಕೆ ಇನ್ನೂ ಜಾಸ್ತಿಯಾಗಿದೆ ಎಂಬು ದನ್ನು ಈ ಸುದರ್ಭದಲ್ಲಿ ತಿಳಿಸಬಯಸುತ್ತೇವೆ.

ಮೇಲುಕೋಟೆ ದೇವಸ್ಥಾನದಲ್ಲಿ ದಿನದಿನವೂ ಬಹಳ ತೊಂದರೆಗಳು ಉತ್ಪನ್ನವಿಸುತ್ತಿವೆ. ಆಡಳಿತದೃಷ್ಟಿಯಿಂದಲೂ, ಆರ್ಥಿಕದೃಷ್ಟಿಯಿಂ ದಲೂ ಆಗಿರುವ ಈ ತೊಂದರೆಗಳಿಂದ, ದೇವರ ಸೇವೆಗಳಿಗೂ, ದೇವರ ಸೇವಕರಿಗೂ ದೂರದಿಂದ ಬರುವ ಭಕ್ತಾದಿಗಳಿಗೂ ಬಹಳ ಕಷ್ಟಗಳು ಆಗುತ್ತಿವೆ. ಪ್ರಕೃತ ರಿವೈಸ್ ನಡೆಯುವ ವಿಚಾರದಲ್ಲಿ ಸ್ಥಳೀಯ ಅಭಿ ಪ್ರಾಯವನ್ನು ಜೆನ್ನಾಗಿ ಪ್ರತಿಬಿಂಬಿಸುವ ಸ್ವತಂತ್ರ ಸ್ಥಳೀಯ ಸುಧಾ ರಣಾಸಮಿತಿಯೊಂದರ ರಚನೆಯ ಬಗ್ಗೆ ಸರ್ಕಾರದ ಅಧಿಕಾರಯುತ ವಾದ ಘೋಷಣೆಯಾಗುವವರಿಗೂ ಶ್ರೀ ವಿದ್ವಾನ್ ಆರೆಯರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ಯರೂ ಮತ್ತು ಸ್ಥಳೀಯ ಕಾಂಗ್ರೆಸ್ ಅಧ್ಯಕ್ಷರೂ ಆದ ಶ್ರೀ. ಬಿ. ವಿ. ಸಂಪತ್ಕುಮಾರ್ ಇವರೂ ತಾ. 16-9-49 ಶುಕ್ರವಾರದಿಂದ ಉಪವಾಸ ಸತ್ಯಾಗ್ರಹವನ್ನು ಕೈಗೊಳ್ಳಬೇಕೆಂದು ನಿರ್ಧರಿಸಿದ್ದಾರೆ.

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ಬೆಲೆ ೦—೧೫—೦

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ಬೆಲೆ ೦—೩—೦

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"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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SANSKRIT WISDOM

Yathhaa chaturbhih kanakam
Pareekshyatay nigharshana
Chhedana taapa taadanyh |
Thathaa chaturbhih purushah
Pareekshatay tyaagena
Sheelena gunena karmnaa ||

Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, munificence, qualities, and actions.

Taavadbhayasya bhettavyam
Yaavadbhayamanaagatam |
Aagatamtu bhayam drishtwa
Prahartavyamasankayaa ||

You might be afraid of troubles so long as they are not near. But when they are imminent you should face them fearlessly.

Trinam Brahmavidasswargam
Trinam shoorasya jeevitam |
Jitaakshasya trinam naaree
Nispribasya trinam jagat ||

To the man of Divine knowledge Heaven is worth a straw, to the man of valour life is worth a straw, to the man who has conquered his senses woman is worth a straw, to the man of no desires the world is worth a straw.

Napasbyatichha janmaandhah
Kamaandhopi napasbyati |
Napasbyati madonmattah
Arthhee doshaannapasbyati ||

The man born blind does not see faults; the man blind with lust doesn't see either. So the man blinded by arrogance. And so also the man who comes begging.

Varam araajyam nakuraajaraajyam,
Varam namitram nakumitramitram |
Varam nashishyo nakushishya shishyo
Varam nadaaraa nakudaara daaraah

Better a country without a king, than one with a bad king; better to have no friend, than to have a bad friend; better to have no pupil than to have a bad pupil; better to have no wife than to have a bad wife.

Nadevo vidyate kashthe
Napaashaanay namrinmayay |
Bhaavaybi vidyatay devas
tasmaad bhaavobi kaaranam ||

It is not in carved wood, sculptured stone, or moulded earth, that God exists, but in the mind of the worshipper.

Shaanti tulyam tapo naasti
Nasantoshaat param sukhsm |
Natrishnaayaah paro vyaadhih
Nacha dharmo dayaaparah ||

There is no penance greater than patience, no happiness greater than joyousness, no disease greater than greed, and no virtue greater than kindness,

Taastu vaachassabhaayogyaah
Yaaschittaakarshana kshamaah |
Swesbaam pareshaam vidushaam
Dwishaam avidushaamapi ||

These speeches are worthy of Parliaments or public assemblages, as will attract the minds of men of one's own party as well as of other parties, of the learned as well as the ignorant, and the minds of even one's enemies.

G. R. JOSYER.

YOGA IN ENGLAND

Sir Paul Dukes, ex diplomat and chief of intelligence, has been a life long devotee of Yoga. On his visit to the International Language Club in London recently, he revealed a breadth of scholarship, a jovial humour, and an acrobatic skill that astonished his audience and filled them with envy.

Indians in the audience who never expected to see Yoga demonstrated outside their own country were fascinated by the concise exposition of this tall, supple stranger. Quick to divest the subject of its traditional mumbo jumbo, Sir Paul laughed at his own antics, discussed their simple origins, and translated his statements into direct action.

"There is no mystery in Yoga," he said. "At least, no other mystery than there is in the way a flower grows. Yoga is a Sanskrit word from which our English word "yoke" is derived. It means a link: something that joins one thing to another. Yoga is that philosophy which links you to God or, to put it concisely, means "union with God." It may mean actual union or the method of achieving union.

FOUR BRANCHES

There are four branches of Yoga which are included in every religion in the world—the approach to God through the study of psychology; the approach through devotion however you understand the Deity; the approach through knowledge; and the approach through action or good deeds. All these overlap. The only difference between a student and a Yogi is that a student may not have made up his own mind about God, but if he realises that his thoughts and actions are an approach to God, then he is a Yogi.

The fifth branch of Yoga is physical. In this the Yogi believes that the human form is the temple of the Holy Spirit. His first duty, whatever Yoga he is going to adopt, is to have a good instrument to work with. The better the instrument, the better the work. You cannot make music with a broken violin; neither can the Divine Player make music out of you unless the instrument is a fit one.

The object of this Yoga is not to develop big muscles nor to develop athletic powers. One aim is to improve the quality of the brain, the quality of the nervous system, and the quality of the blood. On the quality of the blood depends the quality of the nervous system. The object of Yoga is to discipline the nerves and to cleanse the blood.

FIRST EXERCISES

The first exercises are designed to cleanse the body. Breathing exercises are practised because breath is life, and the theory is that there is Prana (or Universal Spirit) which you take in through your breath. With these things there are certain movements and postures which are designed to exert pressures within internal organs to increase the purity of the blood and discipline the nerves.

Where do these exercises come from? Who invented them? They are all the result of observation of Nature, observation of what we can do if we allow our natural impulses to express themselves. Standing on the head is a Yoga exercise. It merely means that you want to rest and let the blood which is congested in the feet go back into the body. Standing on the head is learned from the instinct to put your feet up on a chair.

Take another example. Your first reaction when you see something that frightens you is to take a deep breath, hold it, and stay absolutely still for a moment. This is a lesson to us which we can develop further. Take sighing. Why does Nature make you sigh? You experience relief. Sighing is a defensive mechanism like a gasp. Now another example. Nature makes us yawn from time to time. It is one of the best impulses and should be

(*Continued on page 6*).

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Monday 26-9-1949.

YOGA

No doubt we are expected to have our say about the financial cataclysm which has submerged the country. Pandit Nehru, the Prime Minister has got into the habit of presenting the country with *fait accompli*. His partition agreement, his Commonwealth decision, and now this rupee devaluation were settled-facts about which the public have had no option but sheepish acceptance. We take it that he acts as a victim of circumstances and has no option.

In the last case however, he states that there was "no compulsion.". Dr. Johnson some where says that a Papal "letter de catchet" is like pushing a man from an upstair window and asking him to fall soft. If Mr. Attlee's cable to him was not one of compulsion, was it a begging cable? Pandit Nehru is pleased to minimise the consequences of the step. We have no wish to magnify them. A Canarese proverb says, "The son-in-law's blindness will become evident when morning comes." Events will show whether this adds to or subtracts from the economic mess which prevails in the country. At any rate it cannot be denied that India is still tied to the apron-strings of England, and that the "independence" of the country to chalk out its destiny is mythical.

In the exposition of Yoga by Sir Paul Dukes given on another page, he describes it as meaning "link," mind's link with God. Our secular State may be said to be also performing yoga, by linking the rupee to the pound.

Turning to the linking of mind with God, Sir Paul Dukes says that India has not the monopoly of Yoga, that Tibet, China, Chaldea and Egypt, had it and gave it to England. Egypt, China, and Chaldea had yoga long ago. The question is whether they have it now. But India still has it, and has not lost it. That it is not as well known in India as it should be is a matter of shame. That however is only one of our shames.

Sir Paul refers to the merit of controlled breathing, and of standing on one's head. A countryman of Sir Paul Duke, Colonel Yeatts Brown who went in quest of yogis in India speaks of them at greater length.

He observes, "In India a real student of nature's finer forces never wants for a living, and never produces phenomena for cash." And, "There are philosophies in India which the nations need, and my own country most of all." And about breathing, "When your breathing is equable, you will have peace of mind whether you are being jostled in the market place or are sitting alone on a black-antelope skin. The breath and brain are linked. You cannot drink deep thoughts with shallow lungs, and you cannot absorb prana through a poisoned body. Hence the necessary purifications. Bliss really begins with the bowels," says his guru. "Then" Col. Yeatts Brown adds, "Three times I took 21 breaths and held my breath. The first time I felt as if something had caught me by the throat. The second time, I again felt suffocated, but knew that prana was mobilising the armies of the blood, and forcing its way through the barriers of the body. There was a struggle between opposing forces, a descent into hell, a search of Orpheus for his bride; then so-called mind asserted its dominion over so-called matter, light replaced darkness, and my stimulated blood-stream flooded through every cell. I felt buoyant and calm, and intuitively aware. The third time a sense of ease and equipoise, almost instantly replaced the initial struggle,

and with this physical balancing came an apprehension untellable. With my angel I took wings of wonder and traversed continents and worlds, and seemed to reach the last stars, beyond thinking, where mind is not, and where that nothing out of which came something seems almost clutchable. "If you practise this restraint 3 times a day for 6 months at regular hours", said my Guru, "You may begin to obtain results. Open your heart and lungs to the source of life, and prana will work for you. Remember that the purpose of all Praanaayaama is to make the breath come slowly and slowly. When its inspiration and expiration are exactly balanced, you will have peace of mind, whether you know it or not."

And about standing on head he writes, "The head-stand performed yogically did seem to wash my brain. Sixteen hours a day of uprightness is unnatural for the human body."

How few of us know all this! *Editor.*

TRANSMIGRATION

For many years the native guard at Government House, near Poona, had verbal orders to salute any cat passing out of the front door after dark! The story is related in 'A Varied Life," by General Sir Thomas Gordon. Sir Robert Grant, Governor of Bombay, died at Government House in 1838, and on the evening of his death a cat was seen to leave the house by the front door and walk up and down a particular path, as had been the Governor's habit after sunset. A Hindu sentry observed this and mentioned it to others of his faith, and the belief gained currency that the spirit of the deceased Governor had entered into one of the household pets.

Since it was difficult to fix on a particular one, it was decided that every cat passing out of the main entrance after dark should receive the honours due to the Governor. The whole guard, from sepoy to subedar, accepted this theory, and a verbal addition was made to standing orders to the effect that the front door would present arms to any cat leaving the house after dark!

THE RATIONALIST

Sir C. P. Ramaswamy Aiyer writes,

"My dear friend,

I learn from your leading article in your issue of the 19th that you have commenced the tenth year of your journalistic existence. Will you on this occasion please accept my sincere congratulations on the enlightened frankness with which you deal with all subjects and your continued optimism.

Wishing you the best of luck.

Yours Sincerely
C. P. Ramaswamy Iyer."

Sir C. P. Ramaswamy Iyer is now a global personality with a past behind and a future in front. His message shows his thoughtful courtesy, which is a rare quality in these days of growing boorishness. The *Rationalist* is grateful.

Ed.

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(*Continued from page 2.*)

encouraged. When you are in a stuffy atmosphere, the tendency is to breathe less, but when you come out of the theatre into the fresh air you spontaneously clear your lungs with a yawn Yoga merely takes a tip from Nature and extends it. The yawn is used as a basis for Yoga exercise.

Demonstrating one exercise, Sir Paul lay flat on his back and slowly raised both feet, ultimately to rest them on the floor behind his head. Explaining it, he said: "If you do a thing particularly slowly you are compelled to think of every movement. Thinking hard of every movement and how to control every movement, disciplines the nerves and the brain.

Sir Paul also demonstrated Yoga exercises based on the impulse to laugh. Laughter he explained, created many changes in the body, which very few people noticed, because they were thinking only of the thing they were laughing at.

Pupils of Madame Nicolaeva-Legat, co-pupil with Pavlova, who was present during the demonstration executed a number of advanced Yoga postures, which Sir Paul explained were aimed at creating certain internal pressures and affected the blood.

"To learn Yoga," he said, "you do not have to go to India. Certainly not This knowledge was handed down to us from the East—from Tibet, China, India, Chaldea and Egypt—but these countries do not have monopoly of Yoga and there is no secret about it. We associate it with India because so many teachers have lived there, but you can learn it anywhere. There is no need to go to Palestine to learn Christianity. In the same way, these postures can be learned anywhere, but they are very rarely taught in Britain.

Yoga, he said, fitted closely into Christian teaching. Yogis believed literally the Christain statement that the Kingdom of Heaven is within you. At this juncture in the world crisis, Sir Paul felt that Yoga offered a new approach which could be used to give potency to all religions.

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4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

ಮುಖ್ಯ ಜ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಜಂತ್ರಿಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಖ್ಯ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಕಟ್ಟು ನಿಜವಾಗಿಯೂ ಪೂರ್ಣ ನಿಜವಿರುವದು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

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"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ದೇಸವದಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮುಖ್ಯ ಜ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅಕ್ಷರಂ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಸೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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THE RATIONALIST

A Weekly

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Proprietor & Editor G. R JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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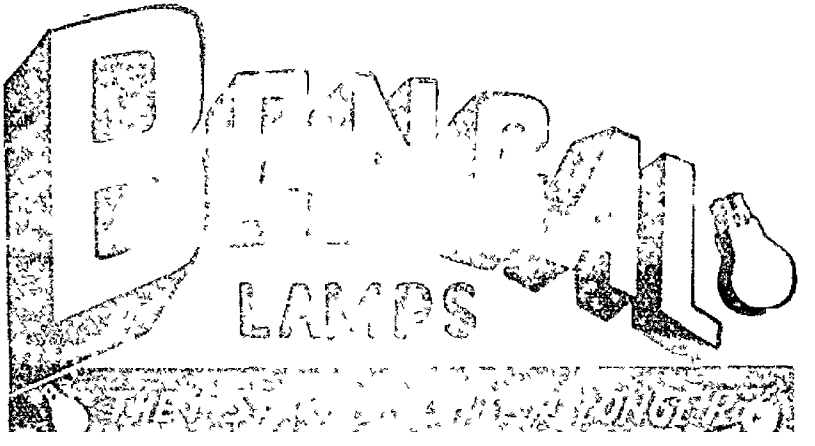

SANSKRIT WISDOM

Jaananti pasavo gandhaad
Vedaajjaananti panditaah |
Chaaraajjaananti raajaanah
Chakshurbhyaamitarejanaah ||

Quadrupeds know by smell, Pandits know through the Vedas, Rulers know through secret agents, others know by seeing through their eyes.

Jitaa dhanavataa daaraa
Jitaa vastravataa sabha |
Jito hyabhyaagato gobhih
Daaridryam krishibhirjitam ||

A wife is won over by the rich man, an assemblage is won over by a man well-dressed. A guest is won over by cattle-wealth, and poverty is conquered by agriculture.

Arthaaturaanaam nagururnabanbhuh
Kaamaaturaanaam nabhayam nalajjaa
Kshudhaaturaanaam naruchirnapakvam
Chintaaturaanaam nasukham nanidraa

Men urged by greed do not care either for elders or kinsmen, men urged by lust have neither fear nor shame, men urged by hunger consider neither taste nor cooking, and men worn by care get neither happiness nor sleep.

Daanam priyavaakasahitam gnaanamagarvam kshamaanvitam showryam.
Vittam tyaagasametam durlabhametatchaturvidham bhadram

Charity with kind words, knowledge without conceit, valour combined with mercy, and wealth combined with munificence, are difficult to find in unison.

Mukti michchasi chettaata vishayaan vishavatthyaja
Kshamaarjava damaan showcham
satyam peeyooshavatpiba ||

My son, if you would be happy, reject sensual things like poison. Forgiveness, rectitude, discipline, piety, and truth, drink these like nectar.

Gatay shoko nakartavyo bhavishyam
naiva chintayet |
Vartamaanena kaalena pravartante
vichakshanaah ||

One should not regret what is past. One should not worry about the future. Wise men consider only the present, and meet it boldly.

Prithivyaam treeni ratnaani aapa annam
subhaashitam |
Moodhyh paashaanakhandeshu ratna
samgnaa vidheeyate ||

There are only 3 things precious in this world, water, food, and sweet speech. Only fools consider bits of stone to be precious.

G. R. JOSYER.

THE CONSTITUTION CONDEMNED

Mr. G. V. Mavlankar, Speaker of the Indian Parliament, stated in an interview recently that the constitution, which was now being passed, was "not suited to the genius of our people."

Mr. Mavlankar told the P.T.I that "the western type of democracy with elections on the basis of adult franchise was not suited to the indian way of life."

Mr. Mavlankar said: "We are a more spiritually-minded people than the materialistic west. Often we ignore inroads on our rights and do not insist on enforcing our rights. Added to this is our character of trust and indifference to affairs round about us which makes us trust a benevolent ruler. We do not mind anything so long as it does not seriously interfere with our way of life. This being our genius, the western type of democracy based on adult franchise is not quite suited to our way of life."

Mr. Mavlankar added: "The absence of political consciousness and lethargy do not make our people quite active to take sufficient interest in the Government of the country. I think that even with the best constitution we shall have no real independence or happiness if people do not possess the necessary qualities of political conscientiousness and alertness, justice and readiness to suffer for justice.

Expressing his personal opinion on what the constitution of India should have been, Mr. Mavlankar said he would have preferred that only broad outlines of a constitution had been put forward, instead of writing it up completely. This, he said, would have given sufficient scope "for us to shape it according to the needs of the times or when we are more properly settled down."

"I believe in less laws and rules and more individual liberty. Contribution to the progress of our society should come from within and not without."

Mr. Mavlankar said he liked the democracy "of the type of House of Commons" because it suited to the outlook of that country. "Similarly we should evolve our constitution to suit our genius and way of life."

AN APPEAL

The Mysore Association for the United Nations has been formed with the objectives of keeping the public of Mysore informed of the activities of the United Nations and of its various specialized agencies and of strengthening and supporting them.

To achieve these objectives, the Association will maintain a Library and Reading Room, arrange for lectures, hold meetings, observe important anniversaries like United Nations Day, etc.

Membership is open to all residents of Mysore State who are in sympathy with the aims and ideals of the United Nations. The membership fee is a minimum of Rs. 5 per annum. It is however hoped that members will subscribe liberally.

The Association is receiving reports of the general Assembly and the security Council, books and pamphlets supplied by the United Nations Information Centre, Press Releases, Unesco 'Courier' and a vast amount of literature relating to the United Nations and its specialized agencies. The members of the Association will have the benefit of making use of all this literature.

An earnest appeal is made to all public-spirited citizens of Mysore and in particular to the students to join the Mysore Association for the United Nations and thus enable it to serve them better.

The undersigned will be glad to answer all enquiries and enrol members.

(Sd.) T. L. KANTAM,
Secretary.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Rationalist.

Monday 3-10-1949.

THE DASARA EXHIBITION

The Mysore Dasara Exhibition commenced n the 22nd last in its own spacious buildings and in the grounds opposite. Kaka Kalelkar, an associate of Mahatma Gandhi, had the honour of performing its opening ceremony. All the Government-run and Government-aided industrial concerns in the State, besides other manufacturers and dealers from inside and outside the State were represented in the vast enclosure. Interesting exhibits had also come from the Government concerns of Bengal, Behar, Orissa, U.P., Kashmir and Hyderabad.

The Exhibition was organised by a representative committee presided over by Mr. D. H. Chandrasekhariah, Minister of Education, with sectional Sub Committees presided over by Messrs K. C. Narayanaswamy, B. N. Gupta, J. B. Mallaradhya, T. Madiah Gowda, R. Kasturiraj Chetty, and Mrs. Y. Dasappa, with Mr. V. A. Annoo Mudaliar as Secretary.

Being an annual feature for many decades the Exhibition arrangements have been the result of much thought and care. Efforts are evident to make it increasingly efficient, instructive, and amusing. While the grounds are no doubt spacious, the crowds attracted by the Exhibition are so numerous that it is like bathing in the Ganges at Kumbha Mel that one see less of the Exhibition than of th crowd! We do not wish to call it an evil; seems to be one which cannot be remedied.

But among the remediable defects we ma mention two or three. A mother who ha weaned 15 children and 10 grand-children must fit herself to cope with them. The Exhibition has reached the stage of attracting both exhibitors and visitors on a mass-scale To multiply its attractions, and expect one Secretary and a small office to cope with it is hardly the proper way. Committees may decide things very nicely, but if their carrying out is left to irresponsible and untrained temporary clerks, things will turn out a fiasco and cause only disgust. A Joint Secretary to look to the efficiency side of things during the busy period seems to be badly needed. The catering too is insufficiently equipped. The India Coffee House is by no means meating the demand satisfactorily. The spirit of smug self-satisfaction and of "Take it or leave it," and "Help yourself if you can; we can't help you", must be replaced with the spirit of service and the effort to meet the demand adequately.

Another grave evil has also to be mentioned. The electrical decorations are reported to have been given in monopoly to one contractor, and his charges strike us as an outrage even under black market conditions. The obvious question arises, "Who gave the monopoly without fixing the rates, and who shares in the loot?"

Editor.

WORLD'S END

An audience recently watched five possible ways in which the world will end.

The demonstration took place in the Planetarium Building of New York City, with a dome giving vivid representation of the sky with movements of stars and other heavenly bodies. Full sound, scenic and, as far as possible, temperature effects were provided.

Before the demonstration commenced the audience were invited to discuss what they would do if they had only a few minutes before the world came to an end. Most of them said they would Pray!

Then, the leading scientists' prediction of the way the world may end was shown by:

1. An explosion of the sun, demonstrated on the ceiling with ugly yellow streaks streaming down the walls, a city bursting into flames, and the earth shrivelling up. The temperature in the Planetarium rose rapidly.

2. Cooling down of the sun with the earth becoming a black frozen waste-land. The temperature in the Planetarium fell.

3. A star smashed into the sun, the earth thereby suffering the fate of an innocent bystander.

4. A comet striking the earth with terrific impact. The realism of this demonstration actually jolted some people out of their seats.

5. The moon being drawn closer to the earth by gravity, resulting in great tidal waves and volcanic eruptions.

The Curator of the planetarium said afterwords that interest in the ways the world could end proved so great that it was proposed to continue the demonstration regularly throughout July and August.

A MARKET SHOW

The activities of the Dasara season in the City were further enlivened by a Market Show arranged by the City Municipal Council on the 27th last, for the vegetarian and non-vegetarian contents of the market. There was a good presentation of seasonal vegetables and fruits, as well as of floral decorations. Mr. T. Mariappa, B.A. B.L., the Home Minister, opened the Show on the 27th, and on the 28th Mr. K. T. Bhashyam, B.A. B.L., Minister of Law, presided over the prize distribution. Messrs T. Venkatramaniah, President, T. Narasimhiengar B.A. B.L., Vice President, the Municipal Councillors, and Mr. C. Narasimha Murthy, M.A. M.C.S., Commissioner, and the other officers of the Municipality, participated in the functions.

A CROWNED QUEEN'S SOCIALISM

Of the first sixteen years of her life Queen Mary once said: 'I was very naughty, very happy and very interesting.' But as a young woman she astonished her friends with her radical views and became something of a crusader. As Princess Mary she once asked her boot-maker what he paid his work people, and was told eight shillings a week.

'I won't buy boots made by sweated labour,' she declared. "I don't mind paying more, but unless you increase your wages I shall go elsewhere.' The bootmaker gave his employees an immediate rise!

AN UNCROWNED QUEEN'S

During the war I sold cosmetics in an exclusive Washington department store. Even when I was seven months pregnant I stayed on because of the shortage of clerks.

One Saturday afternoon the customers were unusually difficult. Especially a visiting movie actress, who gave me a tongue-lashing because her favourite brand of perfume was out of stock. During a brief respite after she left, I wearily turned to rearrange my displays. As I stood on a ladder, I heard a low voice behind me, full of gentle concern and warmth, say, "My dear, you shouldn't climb and reach like that. You must be very careful." Foolishly, I felt the tears spring to my eyes. I turned slowly around and looked down into the kindly face of—Eleanor Roosevelt! X.

In view of things today the following remarks of 1940 may be read with interest:

"PANDIT NEHRU, M.A., BAR-AT-LAW.

We have added a few letters which he has earned, apart from the sentences which he has earned. We thought we would avoid reflecting on his sentence until England had come out victorious, and the new menacing laws had gone to keep company with a new "unknown soldier."

But seeing our elder sister,—supercilious and contemptuous elder sister albeit,—the *Hindu* of Madras, deal with the subject, we ran our eyes over her remarks in order to see how she would get over the Defence Act stiles. She remarks,

"Such attempts can only add to the resentment in the country, especially when the extraordinary provisions of a war emergency Ordinance are made use of to inflict on a leader like Mr. Nehru a sentence the severity of which can be justified on no rational prisiple."

That word decided us. If the *Hindu* viewed the subject from the standpoint of rationalism and not expediency, we thought we might as well rationalise over it in the Shawian or Wellsian vein,—not Addisonian or Goldsmithian, which we shall leave to our country's erstwhile boss, Earl Winterton!

Poor Mr. Nehru! The stars play the very dickens with the lives of some of us! Born with a silver spoon, fate makes the paternal wealth evanescent and ordains him to live upon prison ration! Competent to earn his Rs. 6,660 a month—note that figure, Reader, can you explain it? Perhaps not. Then we shall. The first Viceroy must have asked the first Councillor, "How much do you want? One six and three noughts a month, or three sixes and one nought?," and the wise guy must have replied "Three sixes and one nought. Though the figure is absurd, the sum is certainly more." And there it has stood, all this while, as a load-star to all of us His Majesty's subjects, like the Marshal's Baton to Napolean's soldiers! Well, as we said, competent to earn his 6660 a month along with the knighthood, but serving time as unpaid draughtsman and organiser to the Congress; Admired and appreciated by the elite and cultured of many lands, but condemned frequently by a minor Magistrate serving an alien law; At one moment the centre of adoring jostling masses, at another leading the lonely life of a solitary cell! Verily, the stars do make a sad mix up in many of our lives!

Returning to the sentence, for three speeches four years' rigorous for Pandit Nehru, and for three speeches 3 months' simple for Mr. Bhave, does seem irrational at first sight. But haven't we been told, "Law is no respector of persons?"; to which we may add, "The greater the person, the heavier the sentence!"

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Politics, is war without weapons. The opponent without power can expect no mercy from the Powers that reign. Trotskey and Nitti, Schusnigg, Deladier and Gamelin, Roger Casement and Michael Collins, bright lives shrivel like dried up leaves when success has not been theirs!

It is a pity, but it is not irrational. We might be asked whether we are casuist enough to explain the four years also. Yes, we are! Though we are ourselves unable to see so far ahead, knowing people speak of the War stretching on to 1944. That is the burden of song of great Mr. Churchill himself! And the old dame of Bombay, the *Times*, has brought forth the amazing predictions of a fifteenth century seer, Nosterdamus, who has stated that a war commencing in 1940 lasts till 1944. Therefore if the four year duration of the war is accepted, what wonder that a person who speaks of dissuading the people from aiding the war effort should be kept out of sight during the pendency of the war?

We have no doubt that Mr. Nehru himself views it all as part of the game. Nevertheless it is all a great pity, humanly viewed! It all centres round the one fact whether India should enter the war as an invited guest, along with the other parts of the Empire, or as a conscripted vassal carrying the train of the imperial God of War. English statesmen seem to be too much under nervous strain and too preoccupied otherwise to face the question squarely and arrive at a reasonable conclusion. But as we know, Time has its own remedy for all human ills, and we are a nation of philosophers! *Editor.*'

Yes, we have still to be a nation of philosophers! Ed.

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ಮುಖ್ಯ ರಾಜ್ಯ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯಮಹಿಳಾರತ್ನಗಳು."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಒಲಿಯುಲ್ಲಾಸ ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವವೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಾ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ಪೀಳಿಗೆಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ಪ್ರಬುದ್ಧ ಭಾರತ"

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ಮುಖ್ಯ ರಾಜ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಲ್.ಟಿ., ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಖ್ಯಾನದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ಶಾಲಾಕಾಲೇಜುಗಳಲ್ಲಿಯೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕೌಸ್ತಭ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಟೀವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಚಿಂತೆಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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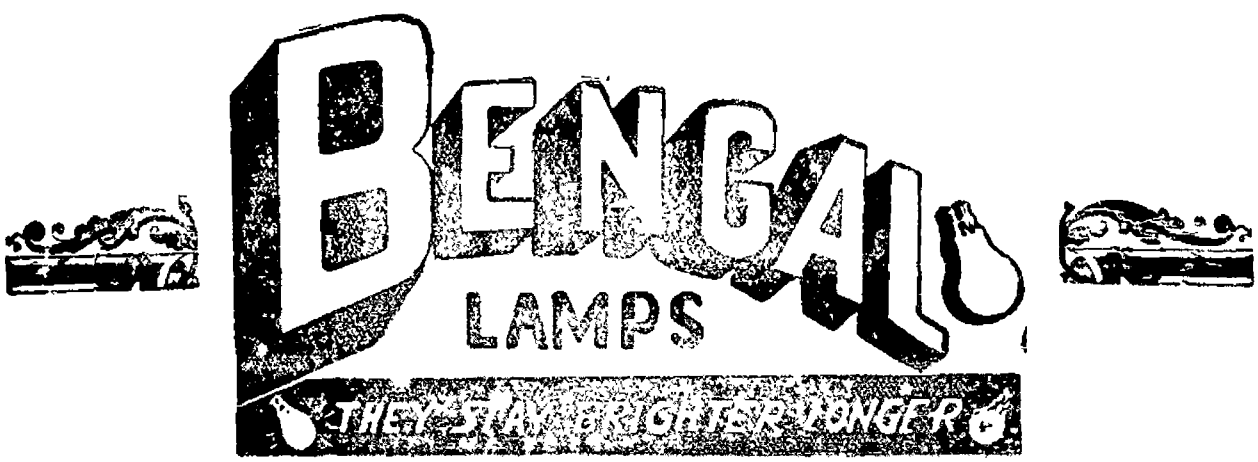

SANSKRIT WISDOM

Kimpu'ryr bahubhirmurkhyh
Ekopi guaavaan varah |
Ekaschandrastamo hanti
nanakshatra sahaarakam ||

Wnat is the good of many sons if they are idiots? Better to have only one son of good qualities. One bright moon dispels darkness and sheds light. A thousand stars can do nothing.

Sakrijjalpanti raajaanah
Sakrijjalpanti panditaah |
Deeyatecha sakrit kanyaa
Treenyetaani sakrit sakrit ||

Kings speak once. The learned speak once. The daughter is given in marriage only once. All these three are done once and are final.

Ekaakinaa tapo dwaabhyaam
Path.nam gaayanam tribhih |
Chaturbhirgamanam kshe:ram
Panchabhir bahubheeranam ||

Meditation is to be done singly, study by two together, singing by three, travelling by four, cultivation by five, and battle in the company of many.

Saa bhaaryaa yaa shuchirdakshaa
Saa bhaaryaa yaapativrataa |
Saa bhaaryaa yaapatipreetaa
Saa bhaaryaa satyavaadinee ||

She is a true wife who is pure and able, who is devoted to her husband, who is beloved of her husband, and who speaks the truth.

Aputrasya-gribam shoonyam
Deshash shoonyastwabaandhavah |
Moorkhasya hridayam shoonyam
Sarvashoonyaa daridrataa ||

To the childless the house is empty. To the person without kith or kin the province is empty. The pig-headed man's heart is empty. To the poor man everything is empty.

Thyajeddharmam dayaaheenam
Vidyaaheenam gurum tathaa |
Avishwaasaam tyajed bhaaryaam
Nisnehaanbhandhavaanapi ||

Avoid charity which is unmixed with kindness. Avoid a teacher who has no learning. Avoid a wife who is not loving, and avoid relatives who have no affection.

Addhwaa jaraa manushyaanaam
Ashwaanaam bandhanam jaraa |
Amythhunam jaraa streenaam
Aatapo vaasasaam jaraa ||

Wandering ages men. Horses age by being confined to the stable. Celebacy ages women. Exposure to sun ages clothing.

Gamyate yadi mrigendra mandiram
Labhyate karatakumbha mowktikam |
Jambukaalaya gatena chaapyate
Vatsaputchha kharacharma khandanam ||

If you go to a lion's den, you can find the pearl found in an elephant's temple. But if you go to a fox's hide-out you will find only calves' tails, and asses' skins.

G. R. Josyer.

YOU MUST DO THINGS

A few years ago I walked into the office of a distinguished elderly lawyer and found him reading a book of verse by an obscure 19th-century poet. Behind him were volumes on astronomy, botany and geology. When I expressed surprise at the range of his reading, he said: "Life is a corridor with many doors. I am hurrying to open as many as I can before the ultimate one is opened."

I thought of that next day when I tried in vain to hire a carpenter to screen a porch. At the library I got a book telling how to do it, and for the first time in my life I built something with my own hands. It wasn't an expert job. But I learned the thrill of doing something I'd always thought beyond me. It was a small door I opened then, but it was the first of many.

An important thing to remember is that, no matter what strange new door we plan to open, there are experts to guide us—*for free*. Want to paint a picture? There are hundreds of books to tell you how—books in which the great masters have spread out their own hard-earned knowledge. Want to build a swimming pool or a kitchen table? Want to be a sculptor in your spare time? Want to learn French or Italian? You can learn if you have enough curiosity to open a door.

One of my favorite doors opens into the world of gardening. A lot of jokes have been told about the "book" farmer. I'm a book farmer and don't care who knows it.

A neighbor of mine who had planted the same strain of corn for 80 years was inclined to look down his nose at book farmers. One day I gave him a handful of hybrid seed.

A few weeks later I stopped by. "It's the only corn that's any danged good," said my friend. Then, in reluctant capitulation, "I'd like to learn some more about them seeds."

Some people are timid about trying new things. I know one chap who'd been taking photographs for 20 years. One day, after a big local event, I asked him how his pictures came out. He looked surprised. "I won't have them back for a couple of days."

"Do you mean you don't develop and print your own pictures?"

He shook his head. "I'm afraid that's a little too technical for me."

I led him to the nearest drugstore. "Look at the label on this developer can," I said. "You can read, can't you? The manufacturer has been writing all these things for you."

He took the plunge and is now an excellent all-round photographer!

A woman I know was discouraged by the high prices of clothing during the war years. A complete novice at sewing, she found all the information she needed in manuals and pattern guides. Today, though dresses are cheaper, she continues to make her own. "Now I'm *doing* something while I listen to the radio," she explains.

I believe that doing things for yourself is the vital component for a sound personality and an exciting life. In the past two years I have done 80 or more oil paintings, most of them bad. I have written a little poetry and read a great deal more. I have baked everything from a loaf of bread to a mince pie. I have studied Spanish and geology. And because I have four children I have also fished, skated, played baseball, made snowmen, played badminton. Meanwhile I have held down a fulltime newspaper job! T.E.M.

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The Rationalist.

Monday 10-10-1949.

GOVERNMENT AND PRESS

We recently had the opportunity of hearing three persons of contemporary distinction speaking, Messrs R. R. Dewakar, C. R. Sreenivasan, and K. C. Reddy. Mr. Srinivasan said that journalism was a "Gentlemen's profession." He is an Editor. The other two were Editors at one time, before they began to get drunk with politics. Therefore we should say, we recently had the opportunity of hearing one gentleman and two ex-gentlemen of current prominence speaking.

The occasion was the inaugural meeting of the Mysore Press Advisory Committee. Mr. Reddy opened it, Mr. Dewakar greeted it, Mr. Srinivasan presided over it, all the three addressed it.

Two remarks of Mr. Dewakar we would commend. He said that he knew that his position as Minister was a brief one, that his permanent role was that of a journalist. And, he did not presume to be able to guide or advise them, but would be glad to be of service to them. Translated into action the sentiments would do him credit.

Some of his other remarks we do not find so thoughtful. He said that many Editors were applying to him for Government advertisements, and his answer to them was that Government advertisements were given on the basis of circulation, standing, region and so on. It was not a question of patronage. He was shocked to find that in Hyderabad some Editors' salaries were being partly paid by the previous Government.

Does Mr. Dewakar believe that his British predecessors did not seek to put Government money into the coffers of the *Times of India*, the *Statesman*, and the *Pioneer*? And does he want us to believe that the present Government does not seek to put money into the coffers of Pandit Nehru's, Devdas Gandhi's, and K. Srinivasan's papers?

If the Press should have no help from or contact with Government, why do Ministers call them up like dogs from time to time, throw them a few biscuits and some poor coffee, and tutor them with what to say to the public by way of boosting the Ministers or the Government? Does Mr. Dewakar contend that Government may seek to boost itself through the Press, while the Press should not seek any aid from Government? We think that if Mr. Dewakar considers the matter in all its aspects, he will realise that his remarks are not true as facts, and not correct as a policy.

Mr. K. C. Reddy observed that the Mysore Government did not seek to suppress the Press, that during the last 2 years action had unavoidably been taken only against 3 or 4 out of 30 or 40 journals in the State, that this moderation was in spite of some leading journalists themselves urging punitive action against certain papers, and that a journalist should have many valuable qualities including statesmanship.

Mr. Reddy was partly correct. Journalism now is infested by persons of all stamps, the good and the bad, the able and the worthless, the high-minded and the grovelling, the sane and the mad. Action against the worst of them, in Mysore, we think, has been so far circumspect.

Regarding statesmanship, it would be incorrect to say that a man who judges the mad should himself be mad, that a man who examines the sick should himself be sick. On that analogy it would be incorrect to say that a journalist who criticises statesmen should himself be a statesman.

The journalist will turn round and ask whether Ministers themselves are selected for their statesmanship, or for their birth-group and according to the measure of their party caste-mark. The latter certainly. Does one have to be a heaven-born journalist to judge them? Does it require a Harley-street specialist to diagnose a stomach-ache?

With regard to the journalist or journalists who urged action against some journals, should he be considered a journalist, or a coward, toady, and lick-spittle? A black-leg like that is a disgrace to journalism. He should be ashamed of himself and hide his face from his compeers. But such people have no shame.

(To be continued). *Editor.*

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"COMMON MAN"

"Recently, in my opinion, there has been too much talk about the Common Man. It has been dinned into us that this is his Century. We are in danger of developing a cult of the Common Man, which means a cult of mediocrity.

But there is at least one hopeful sign: I have never been able to find out who this Common Man is. In fact, most Americans will get fighting mad if you call them common. This shows that most people are holding fast to an essential fact in American life. We believe in equal opportunity for all, but we know that this includes the opportunity to rise to leadership—in other words, to be uncommon.

It is a curious fact that when you get sick you want an uncommon doctor; if your car breaks down you want an uncommonly good mechanic; when we get into war we want an uncommon admiral and an uncommon general.

I have never met a father and mother who did not want their children to grow up to be uncommon men and women. May it always be so! For the future of America rests not in mediocrity, but in the constant renewal of leadership in every phase of our national life."

Says ex-President Hoover. But our politicians speak glibly and blindly of the "Common Man." They themselves seem to be less than common in intelligence and honesty.

Ed.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಸಾಯುತ್ತಿರುವ ಮಾನವಾಯುಷ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

CHECKING DIAMONDS

Ever since the stoppage of imports of diamonds from abroad, diamond merchants have been busy purchasing old jewels wherever they were available. There have been a number of advertisements in the classified columns of the Press under the head "Jewellery" offering to buy old jewels.

My experience in examining diamonds during these months following the ban reveals that diamonds of old cut removed from old jewels are cleaned, and polished, if necessary, and offered for sale mixed with other diamonds of recent cut. Diamonds of old cut are certainly good if they are flawless, but they are not worth as much as those of the new cutting.

Flawless diamonds are expected to bring luck to the wearer, but faulty ones are emissaries of evil. The good results of wearing flawless diamonds may not be perceptible, but the evil effects of wearing diamonds with flaws are often experienced.

According to the '*Navaratna Sastra*' there are ten kinds of 'doshas' noticeable in diamonds. They are *Bhasma, Kakapada, Rekha, Vartula, Adhara Malina, Bindu, Trasa, Sputita, Krishna*, and *Chipita*, or *Ruksha*. In common experience only one or two of these 'doshas' are recognised and pointed out as 'doshas' by the appraisers, while the others are not even considered as flaws either because they do not know the characteristics of the different flaws or they are influenced by other considerations. I may indicate right here that we often find in diamonds the flaw called '*Ruksha Dosha*'. Small knots of uneven surface are noticeable in the diamond. This is passed off as mere foam. According to the Sastras the wearer of a diamond with this flaw is said to loose all his wealth. Recently I had occasion to examine some old nose screws one diamond in each of which had this flaw. My enquiries indicated that the owners of those jewels had suffered heavy financial loss and that they wished to sell the jewels for want of money.

'*Sputita*' is another flaw which should be carefully avoided. The wearer of a diamond with the *sputita* dosha suffers from grave diseases or dies issueless. I came across one such diamond of half a carat with good lustre '*Sundara Chaya*' which had this *sputita* dosha, a white pearl-like dot in the centre. I learnt that owner of this jewel died of tuberculosis.

Those who deal in diamonds have a moral obligation, nay, duty that they owe to their customers. They should not offer or recommend diamonds with any of the flaws to their clients.

Besides these ten flaws, even errors of refraction are also spoken about in the Sastras.

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M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

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THE AMERICAN WAY

An Italian scientist visiting in America was being shown through a large dairy bottling plant when a pipe sprang a leak and cream spurted in all directions. Immediately one workman calmly turned off the main valve, another mended the leak.

The Italian visitor was dumbfounded. "In my country everyone would have run about shouting? nobody would have thought of cutting off the main valve until everything had been covered with cream! They would have had a wonderful time and talked about it for the rest of the day." He shook his head. "That's the reason you have so many nervous break-downs here—you don't let yourselves go."

TRAINING CHILDREN

Once I asked a little old lady who had raised a large family the secret of her success with children. Her answer contained more wisdom than all the books on child training. "I just made sure that they got everything that was coming to them," she said, "whether it was good or bad."

MARRIED COUPLE'S PRAYER

"This day is almost done. When the night and morning meet it will be only an unalterable memory. So let no unkind word, no careless doubting thought, no guilty secret, no neglected duty, no wisp of jealous fog be cloud its passing.

Now, in token of our deep and abiding love, we would lay aside all disturbing thoughts, all misunderstandings, all unworthiness. If things have gone awry, let neither of us lift an accusing finger. Who is to blame is not important; only how shall we set the situation right. And so, serving and being served, loving and being loved, we shall make a peaceful home where we and our children shall learn to face life joyfully, triumphantly, so near as God shall give us grace."

TIME FOR WHAT

One day I complained to my husband, "We're so busy. I never have time to do any of the things that I want to do."

His answer was worth remembering. "I wouldn't worry if I were you. You are so busy doing what you really want to do, that you never find time for the things you think you want to do."

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚಂತ್ರಿಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಖ್ಯ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ಬೆಲೆ ೦—೧೫—೦

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ಬೆಲೆ ೦—೬—೦

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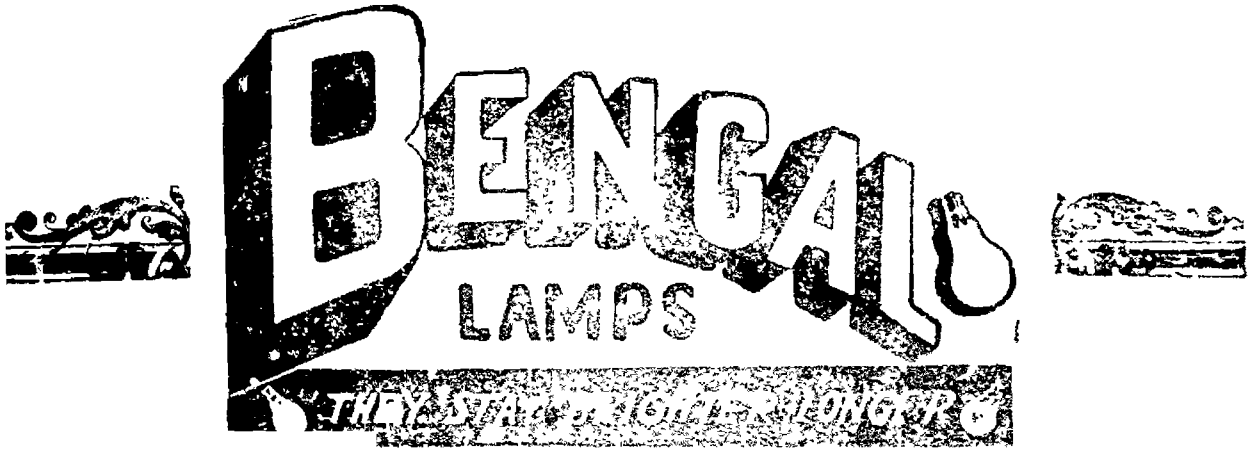

SANSKRIT WISDOM

Doorasthopi sameepasthho
Yo yasya manasi sthithah |
Yo yasya hridaye naasthi
Sameepasthhopi dooragah ||

When a person dwells in your mind, however distant he may be, he is near to you. When a person has no place in your mind, however near he may be, he is far away from you.

Jalay tailam khalay guhyam
Paatray daanam manaagapi |
Praagnay shaastram swayam yaati
Vistaaram vastu shaktitah ||

A little oil dropped on water, a secret entrusted to a knave, a gift presented to a worthy person, learning imparted to a wise man, these spread out without outside aid.

Atyaasannaa vinaashaaya
Doorasthhaa naphalapradaah |
Tatsevyaa madhyabhaagena
Raja vahni guru striyah ||

If you go too near they destroy you. If you are far away they are of no use to you. Therefore you should be neither too near nor too far away from kings, fire, elders, and women.

Sajeevati gunaa yasya
Yasya dharmassajeevati |
Gunadharma viheenasya
Jeevanam nishprayojanam ||

The man of fine qualities is fit to live. The man of virtuous deeds is fit to live. The man who has neiher qualities nor virtues is as good as dead.

Yasya chittam dravcebhootam
Kripayaa sarva janthushu |
Tasya gnaanena mokshena
Kim jataa-bhasmalepanyh ||

The man whose heart melts with kindness towards all living beings, what does he want with sacred knowledge, with salvation, with matted hair, or with ashes smeared over the body?

Tyaja durnajana samsargam
Bhaja saadhu samaagamam |
Kurupunya mahoraatram
Smara nitya manityatam ||

Have nothing to do with wicked men; seek the company of virtuous men; practise virtue morning and night; remember constantly the evanescence of human things.

G. R. Josyer.

ONE LANGUAGE

A nation's most precious possession is its language and it is through often untranslatable idioms that people express their distinctive characteristics.

A man may leave his native land, but he who abandons his mother-tongue loses part of himself. Culture, which is not abstraction but the embodiment of living history, cannot be separated from the vernacular from which it has sprung.

Indeed, a language is so intimately bound up with the culture of a nation that it is sometimes impossible to separate one from the other. A great philosopher is intimately bound by the syntax and phraseology of his native tongue The German language produced Luther, the French Voltaire. A Cantonese friend once said to me "A Chinese is someone who has been brought up in the study of the Chinese language."

It is none the less true that a book on mathematics, a treatise on chemistry, a lecture on forestry or a collection of international regulations rarely express the genius inherent in any nation. There is nothing to be gained by printing scientific and technical works in little known languages. It would have been the normal thing for an eighteenth century Hungarian astronomer to write his treatise in Latin; during the nineteenth century, German would have been his medium of expression. In both cases, the information it contained was within easy reach of European and American scientists. But today, he would write in Hungarian, a language known only to some 5,000,000 persons. This being the case one may well ask whether a truly international language would not meet some important needs of our present day world, a language which would not take the place of other tongues or dialects but would serve science and techniques, perhaps eventually diplomacy. Would it not be possible to adopt such an auxiliary language ?

This suggestion was put forward early in seventeenth century by the French Philosopher and mathematician, Rene Descartes. In 1629, he wrote to his friend Father Mersenne, "A universal language with a very simple grammatical structure must be created....." But Descartes was soon to confine himself to the study of mathematics; Leibnitz and countless other mathematicians, Latin scholars, thinkers and and even musicians were also to abandon language problems for other interests.

Nothing was accomplished for more than two centuries. Then, in 1870, a Bavarian priest, Father Martin Schleyer, startled linguists by declaring; "One cannot invent a language. One can only create one from other living tongues."

And Father Schleyer set to work on his "Volapuk." This new tongue, which was formed with the roots of English, German, Italian Spanish and Russian words, held sway for ten years. It was, however, so involved and so difficult that it was soon forgotten.

The suggestion that Latin be adopted for this purpose was ruled out on the grounds that the language is difficult and that it would be a hard task to adopt the style of Thomas Aquinas, to say nothing of Cicero, to modern usage. English, ideal for business and commercial exchange, was suggested but this proposal was countered by dozens of others. Why not French, the traditional language of diplomacy. Spanish the mother-tongue of 22 nations; Italian, the language of Petrarch, or Russian spoken by millions? And why not Chinese?

In June 1887, a young Polish doctor, Ludovic Lazarus Zamenhof, published under the assumed name of Dr. Esperanto, the plan for his "Lingvo Internacia.' This new axiliary international language, based on the common heritage of European tongues, was far simpler than its predecessor and was to meet with a success.

In spite of war, the hostility of certain Governments, the sneers of writers, and the competition of a dozen other inventors, Esperanto has made steady progress during the past fifty years.

During the Congress recently held in Paris, Esperanto enthusiasts held out new promises. "We strive for union through understanding," they said. On one of the streamers hung across the Congress Hall were printed these words in Esperanto: "En Esperanto ekistu nek nacioj nek rasoj, sed nur homos." This means: "In Esperanto there exist neither nations, nor races, but only men.' The problem is probably not as simple as that But an international language designed for scientists and statesmen may one day help to further the cause of understanding between nations.

C. F.

The Rationalist.

Monday 17-10-1949.

GOVERNMENT AND PRESS

II

Last week we examined some of the observations of Messrs K. C. Reddy and R. R. Dewakar at the inaugural meeting of the Mysore Press Advisory Committee recently. Mr. C. R. Srinivasan, a Madras Editor and current President of the Indian Editors' Association, in the course of his Presidential Speech observed that the members of Government and members of the Press were both public servants, one paid, one unpaid, that journalism is what may be called a "Gentlemen's Profession," that the journalist has as much right to criticise a Government as a mother-in-law has to criticise a daughter-in-law, that the formation of Press Advisory Committees in all the Provinces to work in consonance with Government should serve much to efface disagreements between the Government and the Press. He added that his position as the formulator of the Press Advisory Committees was rather onerous as their short-comings might be laid at his door, and urged the Press not to give rise to complaints, and to conduct themselves like gentlemen and to "do as they would be done by."

We wonder how Mr. Srinivasan can call journalists unpaid public servants. Surely he himself, Mr. K. Srinivasan, Goanka, Karanjia, Devadas Gandhi, cannot be called "unpaid public servants", in view of the fat incomes they get as editors? The officials are paid by taxation, these are paid by subscription.

Another thought of his also deserves scrutiny. When he singled out journalism as "gentlemen's profession," with a Central Minister of State, 3000 Rs. pay without entertainment allowance or free quarters, but with unlimited T.A. free of Income Tax on one side, and a Provincial Chief Minister 800 Rs. pay with several allowances and unlimited T.A., free of Income Tax on the other,—did he mean that politics is not a gentlemen's profession? We think there are some gentlemen in every profession, and knaves in every profession. We do not think there are proportionately more gentlemen in journalism than in any other profession. If he tries to make a list of the gentlemen in journalism he would have to fill up the sheet with 3 inch type headings!

"Behave like gentlemen," "Do as you would be done by," is a time honoured advice, and nothing original coming from an experienced modern Indian journalist.

As a contrast we shall quote a few sayings of a little known Editor of far off British Columbia;

"You can't expect to be famous for more than a few thousand years; and what's the use of that?"

"College is all right. But a man seldom has time for it if he's going to be educated."

"Exercise is all right up to a point, but the human body is a furnace; just stroke it and leave it alone."

"Politics is the art of the possible, after you have got elected by promising the impossible. Politicians on the stump forget that if a man has a cow or a rosebush he's far more interested in them than in all the affairs of State; quite right too. A cow or a rose-bush is more important in the end than anything a Government can do!"

"Success in politics is mostly learning to say, 'How are you?' to a voter and sounding

s if your meant it. That's harder than you hink. Few politicians ever manage it."

"Governments never do much good. If rou get one that doesn't do fatal dam ge hat's the b st you can expect. Very rare, oo."

"Any fool can get born in a few minutes, t takes a gocd man a lifetime to learn how o die properly. I don't believe there is an nd of anything in death. Life is pretty durable stuff."

"It's a long time since I remember being happy. Hardly any one's happy after he's 10, unless he's an idiot or a saint. The only really happy man I ever knew was locked up n an asylum by the lunatics outside."

"There's only one thing to writing; know what you mean and write it so others will know. Stop when you have said all you know. The paper and ink wasted by men who keep on writing after their thoughts have run out is a scandal."

"Most of life is routine,—dull and grubby. But routine is the momentum that keeps a man going."

"A man who has children shouldn't ask for anything more."

And his description of England, "Of the ditches they call rivers, the puddles they call lakes, the pimples they call mountains, England walks ahead looking back over its shoulders at the past, and often stumbles over the future."

That was Mr. Ben Nicholas, Editor of *the Times*, British Columbia. May we ask Mr. Srinivasan how many of his fellow-editors on the Press Trust of India are capable of such pregnant thoughts or vivid expression? Yet, poor creatures, our Editors are more conceited than jack-daws or popinjays!

Editor

MONEY

Two men, overflowing with alcoholic stimulant, were staggering down a road.

"Money," observed the husband, "doesn't go as far as it used to, but at least it goes faster!"

TRADE RELATIONS

A foreigner asked a Pole: "How are trade relations between Poland and Russia?"

"Oh, most cordial," said the Pole. "We are sending them our textiles. In return they are taking our coal."

BABY VERSUS CAR

A young wife had just told her friend that she was going to have a baby. "Bill and I wanted a new car," she said, "and we wanted a baby. But we can't afford both."

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"Yes" said the mother-to-be, "We picked the baby because we could get delivery sooner."

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MATTHAI'S REMEDIES

The following is the authorised version of the new measures announced by Dr. John Matthai to meet the situation created by the devaluation of the rupee.

1. Formulation of the future pattern of trade which, in the new situation with which we are faced, will reduce our expenditure of foreign exchange to a minimum, having regard to the essential requirements of the country.

2. The employment of such bargaining power as we have, by reason of our position as large-scale purchasers, for the purpose of bringing down to reasonable levels the prices of industrial materials imported from countries whose currencies have appreciated in relation to India's currency

3. Prevention of speculative price increases by legislative and administrative measures and by regulation of credit facilities.

4 Imposition of customs duties, consistently with the principle of non-discrimination on articles exported to hard currency areas, so as to ensure a maximum amount of foreign exchange for the country and, at the same time, secure that the advantage resulting from devaluation is distributed among the foreign importer, the Indian manufacturer and the Indian exchequer.

5. To further the stimulus to investment, which devaluation generally provides, and thereby to assist production and promote development by an intensified savings drive by propaganda, and failing this by compulsion, and by provision of suitable Governmental assistance for the extension of banking facilities in rural areas.

6, With the same object in view, to extend facilities for voluntary settlement of taxes payable in respect of war profits to assessees whose cases have not been referred to the Tax Investigation Commission.

7. Introduction of economy measures for securing an aggregate reduction of approximately 40 crores in revenue and capital expenditre for the current year and not less than twice that sum next year, as compared with the budget estimates for 1249-50. It is, however, expected that, if the schemes that Government have in hand for stimulating investment make satisfactory progress, further sums will be made available for developmental expenditure next year.

8. To take steps, in co operation with Provincial and State Governments, to bring about an aggregate reduction of 10 per cent in the retail prices of essential commodities, manufactured goods and food-grains, by a reduction of ex-farm ex-factory prices, or by reduction of distribution cost and incidental charges or by both.

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

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ಬೆಲೆ ೦—೬—೦

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೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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United Nations' DAY Special

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BY

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MYSORE

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The Great Pyramid of Cheops, built in 3,700 B.C. at the tomb of the king.

Mausoleum of Mausolus, ruler of Halicarnassus, died about 370 B.C.

Hanging Gardens of Babylon, were laid out on top of the wall of Babylon, a wall 335 ft. high 85 ft. thick.

Statue of Jupiter at Olympia was erected by the great sculptor Phidius about 350 B.C. and it was 40 ft. high.

Temple of Diana at Ephesus, destroyed by Goths in A.D. 326.

Colossus of Rhodes, a 120 ft. statue of Helios, the Sun-god, stood at one side of the harbour. It fell in an earthquake in 224 B.C.

Lighthouse at Alexandria, was built on the Isle of Pharos by Ptolemy Soter, King of Egypt about 300 B.C. It stood 400 ft. high.

Other Wonders of the World.

Colosseum at Rome, one of the largest amphitheatres in the world, began with Emperor Vesparian and finished by Emperor Domitian in 82 A.D.

Catacombs of Rome, were the Sepulchres of early Christians.

Great Wall of China, built in the 3rd century, total length 2,550 miles.

Stonehenge of England.

Leaning Tower of Pisa.

Porcelain Tower of Nanking.

Mosque of St. Sophia at Constantinople was built as Christian Cathedral by Roman Emperor Justinian 531-538 A.D. Sultan of Turkey Mahomed II turned the Cathedral into Mosque in 1453.

Angkor, a ruined temple city in Combodia in French Indo-China.

Taj Mahal, built by Mughal Emperor Shahjahan at Agra in the first half of the 17th century.

Tower of Babel, at Chaldean city in lower Mesopotamia, has completely disappeared.

Temple of Karnak in Egypt built 3,500 years ago, now in ruins.

Kutub Minar of Delhi.

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SANSKRIT WISDOM

Hiranmayena paatrena
Satyasyaapihitam mukham |
Tattvam pooshannapaavrinu
Satyadharmaaya drishtayay ||

* O Lord of Heaven, the face of Truth is screened by a shining golden lid. Remove that lid, and give us a sight of the Eternal Truths and Eternal Principles.

Asato maa-sadgamaya :
Tamaso maa jyotirgamaya :
Mrityormaamritam gamaya.

* Lead me from evil to good : Lead me from darkness to light : Lead me from death to immortality.

Satyam brooyaat priyam brooyaat
Na brooyaat satyamapriyam |
Priyamcha naanritam brooyaat
Esha dharmas sanaatanah ||

* One must tell the Truth, and tell the truth agreeably. One need not tell the truth disagreeably, or tell the disagreeable truth. One must not tell an untruth in order to please.

Satyam trayodasavidham Sarvalokeshu Bhaarata |
Satyamcha samataa chaiva Damaschaiva nasamsayah |
Amaatsaryam kshamaachaiva Hrees titikshaanasooyataa |
Tyaago dhyaanamathaaryatvam Dhritischa satatam dayaa |
Ahimsaachaiva Raajendra Satyaakaaraas trayodasa ||

* Satya or rectitude is of 13 kinds : Truthfulness, looking on all men as equal, self restraint, freedom from jealousy, forgiveness, modesty, freedom from envy, munificence, meditativeness, dignified conduct, steadfastness, and kindness. These are the thirteen varieties of Truth or Satya.

"Samasshatrowcha mitrecha
Tathaa maanaavamaanayoh |
Sheetoshna sukhaduhkheshu
Samassanga vivarjitah ||

Tulyaninda stutirmownee
Santushto yenakenachit |
Aniketas sthiramatir
Bhaktimaanmepriyonarah ||"

* "That man is beloved of the Gods, who is the same to enemies and friends, who is tranquil under honours and indignities, who is equable under heat or cold, or happiness or misery, who is indifferent to praise and blame, who is reticent, and content with whatever he happens to receive, who is not enslaved by attachments, is firm-minded, and cherishes devotion to God."

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THE UNITED NATIONS' ASSEMBLY

The great majority of mankind, some 1,700, akhs of people, represented by the delegates of 50 nations, resoved on June 26, 1945, "to unite their strength" to create a new world organization. On that day, at San Francisco, hey signed the charter which governs the Jnited Nations.

Some weeks later Poland added its signature and in 1946 four, and in 1947 two, new Members were admitted to bring the total membership of the United Nations to 57 countries.

Objects.

To maintain international peace and security;

To develop friendly relations among nations, based on the equal rights and self-determination of peoples, and to take other appropriate measures to strengthen peace;

To achieve co-operation in solving international economic, social, cultural and humanitarian problems, and in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction of race, sex, language or religion;

To be a center for harmonizing the actions of nations in achieving these ends: these are the purposes of the United Nations.

The United Nations is founded on these basic principles:

All Member States are sovereign and equal.

All are pledged to fulfil their obligation under the Charter in good faith.

All are pledged to settle their disputes by peaceful means and in such manner as not to endanger peace, security and justice.

In its international relations no Member shall use or threaten force against the territory and political independence of any state, or behave in any manner inconsistent with the purposes of the United Nations.

All are pledged to give every assistance to the United Nations when, in accordance with the Charter, it takes any action, and also *not* to give assistance to any state against which the United Nations is taking action to preserve or restore peace.

So far as it is necessary to preserve peace and security, the organization shall ensure that countries which are not Members shall also act in accordance with the principles of the Charter.

The United Nations shall not intervene in matters which are essentially within the domestic juisdicition of any state except when it is acting to enforce the peace.

Membership in the United Nations is open to all peace-loving states which accept the obligations of the Charter and are judged by the organization to be able and willing to carry out these obligations.

With a scope fully as extensive as the whole range of international relations, the United Nations had necessarily to be organized as a group of bodies, and the Charter therefore created six "principal organs."

These are The General Assembly, The Security Council, The Economic and Social Council, The Trusteeship Council, The International Court of Justice and the Secretariat.

Argentina, Australia, Belgium, Bolivia, Brazil, Byelorussian S.S.R. Canada, Chile, China, Colombia, Costa Rica, Cuba, Czechoslovakia, Denmark, Dominican Republic, Ecuador, Egypt, El Salvador, Ethiopia, France, Greece, Guatemala, Haiti, Honduras, India, Iran, Panama, Paraguay, Peru, Philippines, Iraq, Lebanon, Liberia, Luxembourg, Mexico, Netherlands, New Zealand, Nicaragua, Norway, Poland, Saudi Arabia, Syria, Turkey, Ukrainian S.S.R., Union of South Africa, U.S.S.R., United Kingdom, United States, Uruguay, Venezuela, Yugoslavia, signed first.

Afghanistan, Iceland, Pakistan, Sweden, Siam, Yemen and Palestine have been admitted since.

The Rationalist.

Monday 24-10-1949.

U. N. ASSEMBLY

The "Rationalist," we think, is the first Daily in the world to bring out a Special to commemorate the United Nations' Assembly. Next to Lake Success and Geneva, Mysore is getting important on the world map as the venue of U.N.A. gatherings. So it is fitting that the only English paper in Mysore should render it due courtesy.

Despite the fact that it is only a development of the original League of Nations, the United Nations' Assembly may be considered the greatest of the wonders of the modern world.

It was so easy for it, like our Asian Conference, to die early. Ford who sent a "Peace-ship" during the First World War was laughed at. Carnegie's Endowment for International Peace has not made much head-way. But the United Nations' Organisation seems to have come to stay. With its multiple branches, and world-wide centres of activity, it seems to have struck roots, and secured foot-holds, which should ensure to it some kind of permanence.

The conception of world Governments getting together and threshing out their jealousies, rivalries and animosities, has come rather late in the day, but it is the only human way of settling things. The other way, that of war, is a brutal way. In it men are made to act like brutes and die like brutes, leaving behind devastation and calamity on a gigantic scale.

The idea originated with Roosevelt and Churchill on the 14th August 1941 in the Atlantic Charter, and the Union of Nations took birth on 1st January 1942 when 26 nations subscribed to that creed.

A New York report said recently,

"Mrs. Roosevelt herself led the party through the museum, the library and the Roosevelt home. One exhibit in the museum which particularly attracted Pandit Nehru was a facsimile of the initial declaration of the United Nations, dated Jan. 1, 1942.

"President Roosevelt had taken a leading part in the framing of this declaration and his was the first of 28 signatures on the document. Sir G. S. Bajpai had signed for India on that occasion."

That was the beginning. On the war ending 50 nations came together at San Fransisco, and on the 26th June 1945 signed the Charter which now governs the League of Nations. Nine more nations have joined it since. Its activities during the 4 years have been multifarious, and all-comprehensive.

Is it doing good? Is it doing bad? Is it an organisation to be pooh-poohed and laughed at?

It is true that it has not made the world Governments, like a school-master, shut up, fold their hands, and keep quiet. It cannot use the rod or make miscreants stand up on the bench. But it has practically ended secret plottings and nursing of hatreds. It makes Bevin and Litvinoff, India and South Africa, Bharat and Pakistan, come to the open, and howl at each other in the open. In the end each might feel ashamed, or the world might shame them, and good sense might prevail. It makes each nation watch the flaws of the other and show them up to the world, so that, like dwellers in glass-houses, each will have to improve its behaviour in order to escape universal ridicule or obloquy.

Threatening to leave the Assembly, as South Africa did or Russia does, will not help much, because the one who leaves will feel like a pariah, and be treated like an outcast by the world at large.

In general we will have less bloodshed, less universal devastation, and more human and humane methods of disposing world-affairs by its means.

Apart from politics, the Assembly has numerous phases of activities, which seek to alleviate suffering, and to promote human happiness. For this work it has gathered a band of workers in whom will be developed world-oulook and humanitarian sentiments.

It is true that it might sometimes show forth a Delvoie or a Lokanathan: Delvoie who has lowered the U.N.A. before Indian eyes, Lokanathan and such other Indians who, we are told, are so mean-minded that they viciously block the entry of other country-men of theirs into the U.N.A. Service. But on the other hand it has produced men like Count Bernadotte, the gallant pacifist who was murdered in Palestine, Ralph Bunche, the Negro, who ended the Palestine conflict, Lord Boyd Orr, the Father Christmas of Food, and Trygve Lie, the Chief Executive, the dynamo which runs the complicated machine with competence and bon homie.

It might be urged that the U.N.A. has not come off well in the Kashmir affair. But imagine the Kashmir affair without the U.N.A. H.E. of Delhi and H.E. of Karachi might send gushing messages to each other at times. India and Pakistan Ministers might pose for photographs smiling to each other and holding each other's hands, with the affection of divorced couples. But can anybody dream that India and Pakistan leaders will come to a happy conclusion by themselves about anything? Kashmir will prove to be an endless Alsace-Lorraine, an eternal Kurukshetra, unless a solution is found through the U.N.A.

Thus we see that the U.N.A. is an organisation with much potential for good. To discredit it, to treat it like a toy or a dummy, is no good. The stone Idol of the temple, if you treat it as only a stone idol, will merely be a stone idol for bats to sit upon. But if you invest it with sacerdotal and tantric powers, it will be a bestower of boons and reliever of woes.

The U.N.A. is like that. Therefore, on the occasion of the celebration of the Second United Nations' Day we extend to it our greetings, and offer it our benedictions!

Editor.

THE U.N.A.

R C. P. RAMASWAMY AIYAR'S MESSAGE TO THE SPECIAL NUMBER:

"In a distracted world full of jealousies and suspicions and with the back-ground of competitive armaments and the search for newer and deadlier forms of mass-destruction, the only hope for humanity consists in arousing and stimulating the conscience of the world. At present the sole agency that can be effective in this respect is the U.N., not only in its political, but its Humanitarian, Economic, and Cultural aspects. Indians whose traditional prayer is सर्वे जनाःसुखिनो भवन्तु — Sarve Janasassukhino bhavantu", "May all men be blessed with happiness," must help the U.N. in every possible way.

C. P. Ramaswamy Aiyar."

GOD AND MAN

"God alone knows why He placed such wild desires into the frame-work of our beings. But is there a God? I sometimes wonder. When I think of men and women and children rent asunder by the bombs of warring nations I cannot but decide against the possibility. But when I think of the mysteries of life and birth itself, the amazing machinery of the body and the human brain, the impulse to propagate one's species, the sight of a squirming pink bodied child that grows to be a thinking, talking man or woman, the beauty of a tree or a bed of flowers, the smell of rain on hot earth, there remain few stones upon each other in my barrier against God."

J.H.A.

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MYSORE ASSOCIATION FOR THE U.N.A.

The Mysore Assocition for the United Nations was started on 19th February 1949 with the primary objective of popularising the great work of the United Nations and its specialized agencies. Though it has been in existence for only eight months, it has already got some good work to its credit..

The vast amount of literature received by the Association was placed in the University Union, Mysore. Information of special value was conveyed to the concerned departments of Government The Association was glad to be of help to the Director of Animal Husbandry in Mysore in obtaining some very useful literature about cattle diseases.

The members of the Association took part in debates and lectures about the United Nations

In connection with the celebration of the United Nations Day the Association arranged an elaborate programme and carried it through successfully. It announced an Essay Contest offering six prizes. The contest aroused keen interest and forty-nine entries were received not only from all over Mysore State but also from such distant places as Ambala, Delhi, Hoshiarpur, Jullundur and Kapurthala The prizes consisting of cash and books will be distributed at the public meeting on 24th October.

The following are the Prize-winners :—

1st Prize, for the essay on the 'United Nations and World Peace,' by Sri S. Krishnaswamy, Chemical Engineering Section, Indian Institute of Science, Bangalore 3.

2nd Prize, for the essay on the 'United Nations and World Peace,' by Sri K. B. Basavarajan, Student, Final Year B.Com., College of Commerce, Bangalore.

3rd Prize, for the essay on the 'United Nations and the World Peace', by Srimati Manorama Sud, Student, M.A. Class, The Government College, Hoshiarpur, East Punjab.

4th Prize, for the essay on 'The work of the United Nations in the field of Education', by Sri A. R. Hanumanthachar, B. T, Class, University Teachers' College, Mysore.

5th Prize, for the essay on 'The United Nations War against Disease', by Sri S. Shivasankaran, 1895, 6th Cross Road, Malleswaram, Bangalore.

6th Prize, for the essay on 'How the United Nations is making the World brighter for children', by Srimati K Usha, Jr. Inter Science Class, Maharani's College, Mysore.

Special Prize: Srimati R. Sitalakshmi, Christ the King Convent High School, Mysore.

A programme of lectures dealing with various aspects of the work of the United Nations was gone through from 17th October to 23rd October. The lectures were very popular and helped to give a correct idea of the work and achievements of the United Nations,

A public meeting is being held on the "United Nations Day" at the Town Hall, Mysore, under the presidentship of Sri K. T. Bhashyam, Minister for Law and Labour, who was a delegate to the last two International Labour Conferences at Geneva.

T. L. KANTAM,
Secretary.

WORLD AREAS

Classification	Sq. miles
Superficial area	196,950,000
Water ...	139,440,000
Land ...	57,510,000
Continents—Asia ...	17,000,000
Africa ...	11,500,000
North America ...	8,000,000
South America ...	6,800,000
Polar regions ...	6,205,000
Oceania ...	4,000,000
Europe ...	3,750,000
Fertile areas ...	33,000,000
Steppes ...	19,000,000
Lake and river surface ...	1,000,000
Deserts ...	5,000,000
Island areas ...	1,910,000

WORLD POPULATIONS

Asia ...	... 1,147,707,455
Africa ...	... 156,576,789
Europe	... 574,274,495
North America	... 174,375,279
Oceania	... 81,682,859
South America	... 87,398,025
Total	... 2,222,014,902

ಮುll ರಾll ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ್ದ್ರಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಎಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುll ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮುll ರಾll ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂಡಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೫—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮುll ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿ[illegible] ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ

ಬೆಲೆ ರೂ. 10-0-0

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು

Prof. Harlow, of the Carnegie Endowment, U.S A.:

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* * *

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"I believe the Rationalist is growing in circulation as it ought to do. Whenever I am bored with other matters I have made it a rule to go through the back numbers of the Rationalist for mental recreation. In your editorials the style is very picturesque, panoramic."

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"I learn from your leading article in your issue of the 19th that you have commenced the tenth year of your journalistic existence. Will you on this occasion please accept my sincere congratulations on the enlightened frankness with which you deal with all subjects, and your continued optimism? Sir C. P.R."

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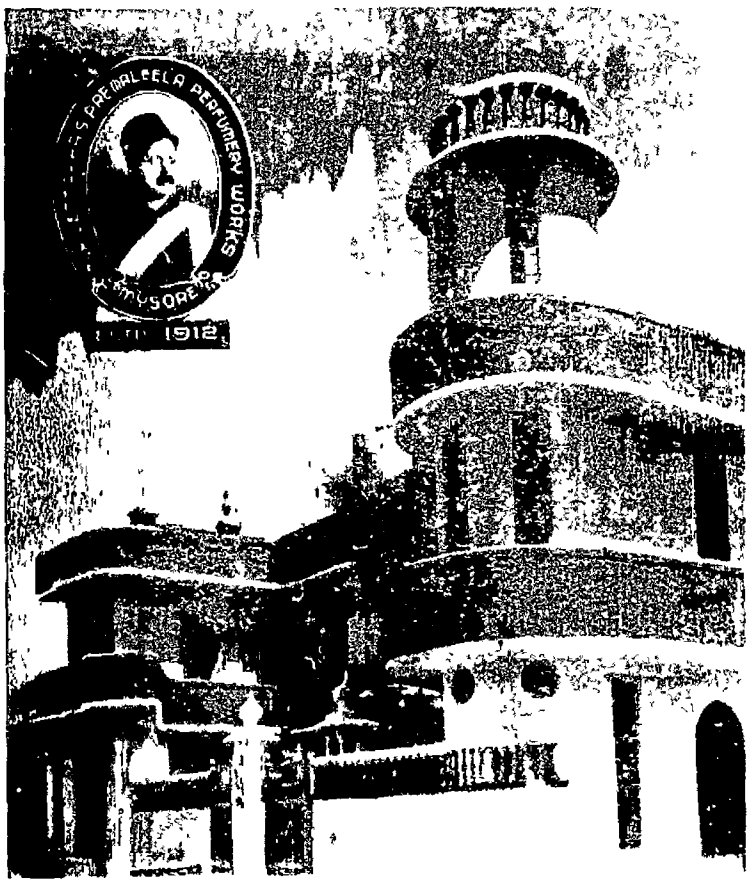

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

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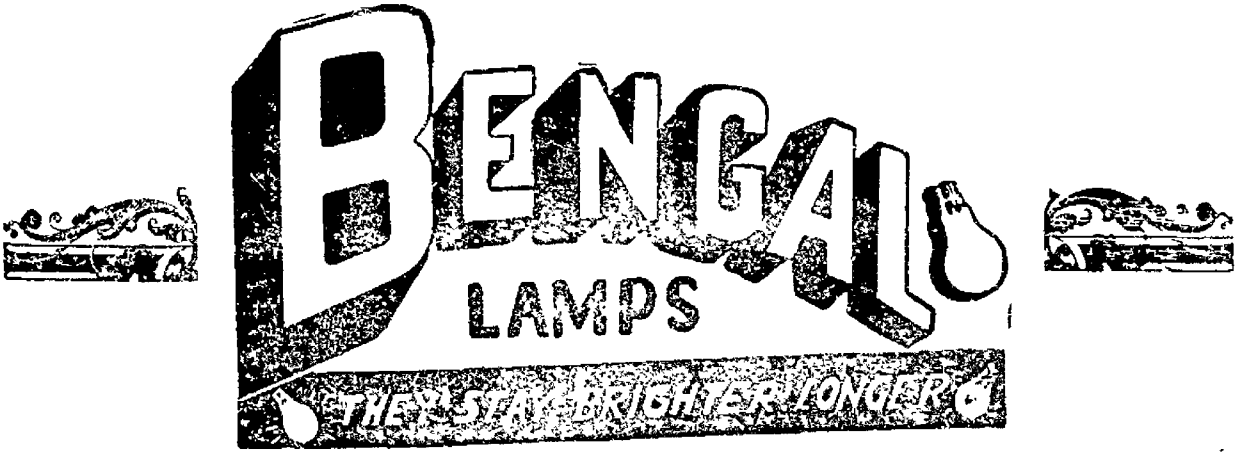

THE WORLD HEALTH ORGANISATION

(SPECIAL TO THE "RATIONALIST.")

ITS AIMS AND ACHIEVEMENTS

"Chiengmai, formerly the capital city of the Siamese Kingdom, might well be called now the capital city of Thai malaria", States a W.H.O. expert who visited Tnailand in the spring. "Owing to the very pleasant climate of this region," his report continues, "a brilliant future could be foreseen as soon as the health conditions of the surrounding areas are bettered."

The situation in the Chiengmai province of Tnailand, where 60% of the total deaths are stated to be due to malaria and 75/85% of the children examined in the course of a local malariologist's survey bore the mark of the disease, is one example of the crucial health problems which the World Health Organisation is helping national health services to tackle and to solve.

Created at the International Health Conference in New York in 1946, when 61 nations signed its Constitution, the World Health Organisation (W.H.O.) now has a membership of 66. It is a specialized Agency of the United Nations. During its short life W.H.O. has already gone far to prove that its new conception of "positive health" is sound, and that its revolutionary aim, "the attainment by all peoples of the highest possible level of health," is a practical possibility.

If a significant improvement is to take place in the health of the peoples of the world, W H O. believes, we must go much further along the road of international health co-operation than nations have ever ventured in the past. The limited goal of preventing the spread of communicable disease from one country to another is no longer enough. W.H.O. adopts a constructive and positive approach, and seeks to root out age-old scourges like plague, malaria and cholera from their source areas, to give special care to the health of mothers and children, to strengthen individual defences against disease by improving standards of housing and nutrition, and to educate everybody everywhere in the basic principles of health and happiness.

It is clear that it would be beyond the possibilities of any organisation, no matter how big, to go into every country in the world and bring to it a ready made solution of its health problems W.H.O. plays its part by providing governments and peoples with certain essential weapons for the world-wide fight against disease. It can do no more than that. It is the final responsibility of the government of each country to see that the expert advice, the practical demonstrations, and the supplies which W.H.O. provides are used to the best advantage, and are multiplied and repeated throughout the country by national efforts.

Let us see, from some examples taken from the South East Asia Region, just how W.H.O. goes about its gigantic task, and how governments obtain the maximum benefit from its help.

Today a W.H.O. malaria control demonstration team is at work to root out malaria in the Sarapee district of Chiengmai, the "Thai capital of malaria". Working with them is a "parallel team" of Thai doctors, entomologists, etc Other personnel are sent by the Thai Government to study the modern methods of malaria eradication used by the team. The team will remain in Thailand for about two years. Before this period is over several other teams, organized by the national Government, will have begun operations on the same model in other malarious parts of Thailand.

The Jeypore Hills district of Orissa, India, is another example. The leader of a W.H.O. malaria team working here says in a report, "The whole area is proverbial for the intensity of the malaria.

(*Continued on page 6*).

"THE RATIONALIST."

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SANSKRIT WISDOM

Kimadya mama sampannam
Praatarvaa bhavitaa punah !
Iti chintaajwaro naasti
Tena jeevaamyanaamayah ॥

* I do not get feverishly concerned with what is happening to me now, or what may happen to me tomorrow. Therefore I live quite happily.

Jaraamarana dukkheshu
Raajyalaabha sukheshucha :
Nabibhemi nahrishyaami
Tena jeevaamyanaamayah ॥

* I do not fear the approach of old age and death, or rejoice over conquests and achievements. Therefore I live quite happily.

Yathaakaala mapaayaataw
Arthaanarthow samow mama !
Hastaaviva shareerasthow
Tena jeevaamyanaamayah ॥

* I look upon gains as they come and losses as they come as the same as my two hands. Therefore I live quite happily.

Yadaayadaa mune kinchit
Vijaanaami tadaa tadaa !
Matiraayaati nowddhatyam
Tena jeevaamyanaamayah ॥

* When I acquire some fresh knowledge from time to time, it brings me wisdom, and not conceit. Therefore I live quite happily.

Karomeesopi naakraantim
Paritaapena khedavaan !
Daridropi na vaanchhaami
Tena jeevaamyanaamayah ॥

* Though I am powerful I do not forcefully defraud others. Though poor I do not cherish wants. Therefore I live happily !

Sukhitosmi sukhaapanne
Duhkhito duhkhite jane !
Garvasya priyamitramcha
Tena jeevaamyanaamayah ॥

* I rejoice in the happiness of others, and sympathise with the miserable. The proud find in me a companion. Therefore I live happily.

Ayambandhuh paraschaayam
Mamaaya mayamanyatah !
Iti brahmannajaanaami
Tena jeevaamyanaamayah ॥

* I do not look on any one as my own, nor on any as aliens. Therefore I live happily.

Aparichalayaasaktyaa
Sudrisaa snigdha mugdhayaa !
Riju pasyaami sarvatra
Tena jeevaamyanaamayah ॥

* I view all things with steadfast, genuine and friendly interest. Therefore I live happily.

G. R. JOSYER.

The Rationalist.
Monday 31-10-1949.

AMERICA AND INDIA

During the last two weeks the world has witnessed America lay aside her colour bar, and American high politics, high finance, high business, high industry, and high society feting Pandit Nehru, the Executive Head of post-British India.

Like Douglas Fairbanks, Rudolph Valentino and other glamour boys of the Film-world, Pandit Nehru may be said to be the present "glamour boy" of world-politics His rather refined figure, adventurous past, literary flair, easy sociability, nearness to the late Mahatma, and still unsophisticated political outlook, have combined to procure for him a more than warm welcome from all sides. That is the personal side of it.

The political side is that America believes that he is the Head of a State of 35 crores of people, and therefore a vast source of military strength, as also a vast commercial market. But it is a mistake to believe that the 35 crores of Indians are 35 crores of atom bombs. They are only 35 crores of straw. Even their skins would be worthless.

A recent Madras report said that goat-skins were in large demand. 35 crores of Indian skins would not be even in small demand. Our Indonesian brothern are said to have murdered thousands of Chinese who were captives recently. Will a World Court try the culprits as war criminals? Rather not. Our 35 crores of Indians would be of as little account as the murdered Chinese.

And there is not much of a market here for America either. Our income is too poor to buy even our own food-grains, or sugar, or cloth, or paper or cement, as it is. And our spend-thrift Government Financiers are speaking of misusing their powers to impose "compulsory savings." That means that we have to go without more necessities and become more famished. That being so there cannot be much of a market for America in India.

However, Pandit Nehru, the Prime Minister of India is being given a good time by those who count in America. And he in return is giving them some idea of the Gandhian approach to politics and world affairs. To western ears accustomed to the thought-streams of power politics, his version of Gandhiism is novel and therefore interesting.

That it may not stand the test of actual practice is another matter. In India itself professed Gandhi-ites, in small matters as well as big, are proving as un-Gandhian as the worst self-seekers anywhere in the world. But that, of course, is another matter. Nevertheless the novelty of the theories help Pandit Nehru to capture the American mind like a new Vivekananda of politics.

But apart from the message which he can convey to America from here, as still a beginner in politics there are political precepts in America which he should imbibe and bring with him to India. We see that he visited the Washington Monument and Roosevelt home to pay his tributes to their memory.

Jefferson is a great name in American history. We give one precept of his of which Pandit Nehru's Government is badly in need:

"I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared....To preserve our independence, we must not let our rulers load us with perpetual debt....We must make our choice between economy and liberty, or profusion and servitude....

"If we run into such debts, we must be taxed in our meat and drink, in our necessities and our comforts, in our labors and in our amusements....If we can prevent the Government from wasting the labors of the people under the pretense of caring for them, they will be happy."

But Pandit Nehru and his colleagues wish to be steeped in debts, local and foreign. If he would copy the precept of Jefferson in his pocket-book, and on return examine things here by its light, his American trip would be of some use to his countrymen.

Another great American to whom Pandit Nehru might render respect while there, is Benjamin Franklin. Of him Mirabeau, the French orator, declared, "Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunderbolts and tyrants!"

Pandit Nehru may be said to have restrained tyrants like Benjamin Franklin. He is also an auto-biographist like Benjamin Franklin. But he has yet to restrain thunderbolts, in order to equal Benjamin Franklin.

More than one Mysore Minister has gone to America, and returned without being any the better for the experience. We hope Pandit Nehru will bring back memories and lessons which will make him a better administrator.

Editor

UNITED NATIONS' BUILDING

The new United Nations Secretariat building, now under construction on New York's East side, is being equipped with thermal control units which will be placed near almost all of its 5,100 windows. It will thus be possible for its 4,000 wokers to adjust 4,000 thermostats and create 4,000 different weather conditions at the same time.

For people from 59 nations spread throughout the world, and representing widely varying weather, the problem of constructing an office building with an interior "climate" to suit all tastes was difficult. With each worker adjusting his own control unit, however, Russian winter may be adjacent to Arabian desert heat. The installation is said to be more economical in operation than ordinary systems, since it will prevent waste of fuel.

DOCTORS' OATHS

India is expected to be represented at the London meeting of medical men throughout the world, who will consider the revision of the 2,000-year-old hippocratic oath, governing medical ethics

The revision, which will be debated at the conference of the World Medical Association, is the result of experiments carried out on live human beings by Nazi doctors during the war.

Three new pledges are expected to be added to the historic oath.

1. Doctors will not allow religion, race, nationality, politics or social standing to come between them and the treatment of their patients;

2. Doctors will respect, at every instance, human life from the moment of its conception;

3. Even under threat, doctors will not use medical knowledge contrary to the common standards of humanity.

(*Continued from page 2.*)

Infant mortality seems high. Of 62 children in the 2-9 age-group examined in 3 Khond villages, none was found without a palpable spleen" (An enlarged spleen is one of the signs of malaria infection).

Two other W.H.O. malaria-control teams are at work in the Terai (U.P.) and Malnad (Mysore). A fourth is scheduled to begin shortly in Wynaad (Madras). The Indian Government puts up "parallel teams" for all these, and all are models to be followed on the largest possible scale by the national health services.

In Afghanistan yet another W.H.O. malaria team began work in the early summer. In this country it is estimated that 25-35% of a total population of 12 millions suffer from malaria every year.

Lastly a W.H.O demonstration team is introducing modern methods of venereal disease control based on intensive penicillin therapy in the Himachal Pradesh, India, where venereal infections are a long standing health problem of formidable proportions. At Simla this team now has facilities for training doctors from all over S.E. Asia in these new methods, which have shown their effectiveness even in long-standing cases of syphilis.

In September the first W.H.O maternal and child health team ever to be put into the field arrived in New Delhi where it is now making a reconnaissance before deciding in which centre it will begin operations Here again one of the most important aspects of the work will be to give instruction, training and demonstrations in modern methods which in many countries have already resulted in a wonderful reduction of the number of infant deaths and striking improvement in the health of mothers and children.

W.H.O has awarded Fellowships to 43 S.E. Asian public health workers to enable them to obtain advanced training abroad in their special branches of study.

W.H.O experts, carrying out surveys on malaria situations in Afghanistan and Thailand, on venereal diseases in Simla (N. India) and Afghanistan, and on filariasis in Ceylon, have made recommendations of the utmost utility which will form the basis of the 1950 W.H.O. programmes in these countries.

The United Nations International Children's Emergency Fund and the Scandinavian Red Cross are using technical advice and the services of experts from W.H.O. in carrying out their anti-tuberculosis campaign in India and Ceylon. Nearly 229,000 children and young people in these two countries had been tested for T.B. reaction up to September 1, 1949 and more than 72,000 of them have been vaccinated with B.C.G. vaccine produced at the King Institute, Madras.

All the above are field activities coming under the direct responsibility of the W.H.O Regional Office for S.E. Asia which was set up in New Delhi in January 1949. There is also a W.H.O. Regional Committee for S.E. Asia, meeting yearly with delegates from Afganistan, Burma, Ceylon, India, Thailand, and French and Portuguese India. At its Second Meeting, in September of this year, all the delegates expressed satisfaction with W.H.O's progress in the Region.

There are, however, other important activities, centred at the W.H.O. headquarters in Geneva, which by their nature cannot well be regionalized.

There is for instance the epidemiological intelligence service. This sends out from Geneva and from Singapore daily short-wave wireless bulletins giving governments, port authorities and ships throughout the world the latest information on new cases of epidemic diseases and changes in quarantine regulations in all the different countries.

Then there are five regular, and a number of special W.H.O. publications, issued in a variety of languages: they include the 'Official Records of W.H.O.", the highly technical "Bulletin of the

REPRNITS AND BOOKLETS.

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3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

World Health Organization", and, of more general interest, the "Chronicle of W.H.O."

W.H.O renders valuable service to its member governments and to medical science as a whole by bringing together top-rank experts in certain branches from different countries. Such W.H.O. Expert Committees meet regularly on malaria, tuberculosis, maternal and child health, the unification of pharmacopoeias, health statistics and eight or more other subjects They advise W H O on standards to which drugs, biological products, insecticides etc. should conform, and on methods of carrying out W H.O programmes all over the world.

For 1950 W H.O. has a total world budget of over 17 million dollars. An important part of the work of the recent meeting of the S E. Asia Regional Committee was to formulate next years programmes in the region for submission to the Director-General in Geneva. It is expected that in addition to extending the scope of existing projects in the region, it may be possible to put more demonstration teams into the field, to launch control programmes in selected areas against plague, cholera typhus and yaws; to carry out additional expert surveys of vital regional health problems, and to provide Member States in the region with the expert advice and assistance they may require in combating leprosy and in improving services in public health, mother and child health, health education and nutrition.

The World Health Organisation, a new and bold venture in international health co-operation, has thus made a promising start. But the keynote is co operation—co-operation not only between States but, still more important, between peoples and governments. As the Director of W H O said recently, 'H alth cannot be given as a gift. It is a sacred responsibility for each individual to stand wholeheartedly behind his own administration in carrying out its instructions and in supporting its efforts to promote his own health through raising the health standards of the community at large."

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ಬೆಲೆ ೦—೧೫—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮುಖ್ಯ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

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ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
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ಅವತಾರಕಾಂಡ,

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. ೫-೦-೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol X No. 8] Monday 7—11—1949 [Price 0—1—6.

"Chika-Devaraja Binnapam"

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ANTI-CORRUPTION WORK IN MYSORE

DURING QUARTER ENDING SEPTEMBER 1949.

At the commencement of the quarter under report there were 215 petitions under enquiry. During the quarter, 176 petitions were released for enquiry, bringing the total number of petitions under enquiry to 391. Out of these petitions enquired into, the allegations made in 43 cases were proved to be false or incapable of proof. 62 petitions were referred to the departmental officers for necessary action. Enquiries, in cases in which the allegations were proved, resulted in one Station Master being demoted, two Revenue Inspectors being fined and admonished (one of them being directed to make good a sum of Rs. 200 illegally collected by him), the entire staff of a Middle School being transferred, a sum of Rs. 200 being recovered from a Sub Registrar—since resigned, and the quota of steel allotted to a merchant being cancelled for violating the conditions of his license. Three cases of black-marketing, involving 4 persons, in which prosecutions were launched ended in convictions. Two cases of black-marketing, one in rice in the Civil Station and the other in Kerosene oil in the City Area, have been detected and the persons concerned are being prosecuted before Courts of Law.

Preliminary enquiries have been or are being completed in respect of one District Educational Officer, 2 Assistant Inspectors of Schools, one District Superintendent of Police, two Sub Inspectors of Police, one Amildar, five Revenue Inspectors, one Sub Registrar, one Auditor of the Efficiency Audit Branch (who has been granted leave pending completion of enquiry), three Textile Inspectors, one Forest Ranger, the General Manager of a Silk Factory, seven Sub Overseers, one Electrical Line Inspector, one Agricultural Inspector and two Sub Assistant Surgeons.

Regular departmental enquiry has been ordered to be held against one Assistant Commissioner and one Amildar. Sanction of Government has been accorded to prosecute an Excise Inspector of the Intelligence Bereau under the prevention of Corruption Act.

Orders of Government are pending in respect of one Assistant Commissioner, one Amildar, one Medical Officer, one Executive Engineer, two Assistant Engineers, two Auditors three Sub Overseers and two Accountants.

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REPRINTS AND BOOKLETS.

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2.	Winston Churchill	0—4—0
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7.	Small-pox and its treatment in VedicTimes	0—2—0

SANSKRIT WISDOM

Yatra vidyaagamo naasti
Yatra naasti dhanaagamah |
Yatra chaatmasukham naasti
Natatra divasam vaset ||

* Where there is no knowledge to gain, nor wealth to be acquired, nor happiness to be obtained, you must not live even a day.

Kripanena samo daata
Nabhooto nabhavishyati
Asprisanneva vittani
Yah parebhyah prayachchati ||

* There is none so munificent as the miser. Without even touching money he leaves it all to others.

Nadevaaya nadharmaaya
Nabandhubhyo nachaarthine
Durjanenaarjitam dravyam
Bhujyate Raaja taskaraih ||

* The money of the covetous miser is not for God, nor for charity. It is not for relatives nor for mendicants. It will be taken over by Governments and thieves.

Najaatu kaamah kaamanaam
Upabhogena shaamyati |
Havishaa krishnavartmeva
Bhooya evaabhivardhate ||

* Lust is not extinguished by indulging in sensuous things. If you pour ghee over fire it only gets more inflamed.

Naviswaset kumitramcha
Mitram chaapi naviswaset |
Kadaachitkupitam mitram
Sarvam guhyam prakaasayet ||

* Don't trust a bad friend. Don't trust much even a good friend. If angered even he might let out your secrets.

Naputraat paramo laabho
Nabhaaryaayaah param sukham
Nacharmnaat paramam mitram
Naanritaat paatakam param ||

* There is no greater gain than a son, no greater source of happiness than wife. There is no greater friend than righteousness, and no greater sin than untruth.

G. R. JOSYER.

The Rationalist.

Monday 7-11-1949.

UNESCO CONFERENCE

Sponsored by the "Prime Minister,"—of India presumably—a South-East Asian Rural Adult Education Seminar was inaugurated on the 2nd inst. in the Jaganmohan Palace, Mysore. It looks to us that to confer on Adult Education after the grant of Adult Franchise is putting the horse behind the cart. But that is how the "Wise Men of the East", of the twentieth century, wish to do things.

After invocation, on behalf of the Government of Mysore, the Minister of Education, Sri D. H. Chandrashekharaiya, made the Welcome Speech in the following terms.

The Minister of Education, of the Government of India, Hon'ble Dr. Maulana Abul Kalam Azad, D. Litt. (Mysore), inaugurating the Conference spoke in Urdu. We have heard that it is a fad of his not to speak English.

If he is on oath not to speak in English during his lifetime, just as Srijut Arabindo Ghosh is on oath to keep silence, we grant that he is at perfect liberty to do so. But when one comes officially as host to inaugurate an International Conference decency requires that you use a language which most of them understand. To parade before them your capacity to speak your own mother-tongue, which 98 per cent of them do not understand, is rude and unmannerly. In the next place it is an infliction. Speech is given to man to convey thoughts, and not, to convey sound. We trust Maulana Azad will consider that aspect of his idiosyncracy and modify his attitude to audiences on similar occasions in the future.

A Message from the Director General was read by Dr. Rex, and the Director of the Seminar, Mon Laung Pin Malakul followed with an Address on the work before the Conference.

Following is the Welcome Address of Mr. Chandrashekharaiya, Minister of Mysore:

At the instance of and in association with the Government of India, Government of Mysore have had the proud privilege of making arrangements for holding the UNESCO Seminar on Rural Adult Education in Mysore. Therefore, on behalf of the Government of Mysore and as a delegate of the Government of India, I deem it an unique honour to accord a most hearty and cordial welcome to you all to this inaugural session of the Seminar. Knowing the importance of the occasion, we have spared no pains to provide for the needs of the Seminar as well as for your comforts as far as possible. Even so, there may be shortcomings here and there; but these, I submit, are due to circumstances beyond our control and not to any lack of desire or effort on our part. As some of you may perhaps be aware, Hotel Krishnaraja Sagara has been selected as the actual venue of the Seminar and it is my hope that the place commanding a panoramic view of the beautiful Brindavan Gardens and an appealing country-side will present a suitable setting for both peaceful conduct of work and needful relaxation.

This Seminar owes, its inception to the UNESCO, which as you know is the first secular and international organisation created for the sole purpose of implementing man's moral aspirations. Working as a specialised agency of UNO, UNESCO has been trying during the past 3 years to mobilise for peace and security in the world by promoting collaboration among the nations through education, science and culture. Among the several measures undertaken by that great organisation towards this end is the holding of the Seminars to enable the educational leaders and experts from different

countries to gather at one place and gain unique and valuable experience in international learning. The Seminar that we are having now is the sixth in the series of Seminars held so far and its purpose is to discuss problems of Rural Adult Education with special reference to the Asian countries. It may be added that this is the first international Seminar of the kind to be held in Asia and the second regional Seminar on the broad topic of Adult Education.

The importance and urgency of Adult Education for improving the moral and material conditions of the great mass of the people all the world over cannot be over-emphasised. All ignorant and illiterate adult is a drag on society and a menace to the peace of the world. He is a drag because he cannot think and act like a civilised man. He is a menace because he easily succumbs to the evil influences which often undermine the unity and peace of mankind.

* * *

In this connection we are looking forward to the Seminar to make useful and worthy contributions. Delegates and Observers from something like 20 countries, all known for their expert knowledge and devoted interest in the subject, are participating in the deliberations and I earnestly believe that the conclusions that will finally emerge will prove of great and lasting value to all countries which are engaged in this work and specially to Asian countries which have to make a large headway in the sphere of Adult Education.

* * *

Mysore has been known as a very progressive and enlightened State in India. Its practical achievements in administration and industrial life have attracted wide attention. In the field of education, the achievements are worthy of note. The educational expenditure of the State amounts to Rs. 30 millions and forms more than a fourth of the revenues of the State. We have a fully developed University with 28 institutions under its control and 10,000 students under instruction. Education in the Primary and Secondary grades is looked after by a well organised department with 10,000 Primary Schools, 1,200 Middle Schools and 160 High Schools in its charge. The total strength of the students in all these schools comes to 6,52,000. Schemes of Adult Education have also been devised and are being worked through a special organisation known as the Adult Education Council. There are special institutions for giving training in modern occupations and technical courses. Besides, we have in our midst remarkable monuments and relics of historic and cultural value bearing testimony to the great and glorious past of Mysore. It is my earnest request that during your stay here you will kindly visit our educational and cultural institutions and I hope you will find therein something that will interest you. I feel great pleasure in mentioning that Mysore owes its all to the deep interest and solicitude shown by the succession of her distinguished and wise Rulers. It is worthy of note that our present Ruler, His Highness Sri Jayachamarajendra Wadiyar Bahadur has, by his complete identification with the wishes and aspirations of his people, evoked highest feelings of reverence and gratitude in their hearts towards him.

* * *

Ladies and gentlemen, on behalf of you all, I have great pleasure in requesting the Hon'ble Maulana Abul Kalam Azad Sahib to inaugurate the Seminar on Rural Adult Education and I sincerely wish that your stay here will be happy and that your deliberations will be fruitful.

Editor.

JAN SMUTS

NEARING 80, GOES UP AND DOWN MOUNTAIN IN 3 HOURS.

Eighty years old next birthday, General Jan Christian Smuts will be the "youngest" of South Africa's political leaders attending the dedication of the Voortrekker Monument, near Pretoria, on Dingaan's Day, December 16. He will be the youngest, not in years, but in fitness and youthful vigour.

The "Cubaas" never uses a lift. He often walks from his Pretoria office to his home at Irene, ten miles away. He still climbs Table Mountain when he is in the Cape. He keeps regular office hours, drinks an occasional glass of beer and eats with moderation.

One must be cautious in accepting an invitation from General Smuts to climb Table Mountain. He goes up and down again in a little more than three hours, with a three-minute pause at the top!

Recently a quick stroll from his Pretoria office to his farm at Irene led to his companion, young woman member of his family, having to have her blistered feet treated by a doctor.

"These old men have no business monkeying about on the mountain", said General Smuts recently when he encountered a 50-year-old man who had slipped and broken his ankle and was being carried down Table Mountain on a stretcher.

MARRIAGE

CHI. H. D. GOPALRAJ URS, son of Sirdar H. L. Devaraj Urs, Durbar Bakshi, and Hon. A. D. C. to H. H. The Maharaja, with SOW. JAYALASHAMMANNI AVARU, daughter of Sri Dr. G. Krishne Urs, and niece of Sirdar K. Gopalraj Urs, B.A., on 14-11-1949 at Lakshmipuram, Mysore.

CHI. SOW. GIRIJA BAI, daughter of Sri N. Krishnamurthy, Rtd. District Live Stock Officer, with SRI S. B. JAYARAM, B.SC., son of late S. B. Krishnamurthy, M.A. on 3-11-1949 at 929 Lakshmipuram, Mysore.

THE UNIVERSE

Almost anything may be reproduced in a model —except the universe. The impossibility of making such a model accurately is shown by the fact that, if the earth were represented by a ball only one inch in diameter, the nearest star—Alpha Centauri—would have to be placed nearly 50,000 miles away!

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THE RATIONALIST

Dr. R. Nagaraja Sarma, M.A, L.T, Ph D. Vidyalankara, Tarka-choodamani etc. writes from Madras,

"Allow me just a line to offer my sincerest felicitations to you on the nicely got-up and attractive Special Supplement or Special Number you have issued in connection with the United Nations' Day. Your Leading Article by the Editor is a weighty and dignified plea for the preservation of global or international peace and harmony which I trust would be read, marked, and inwardly digested by the leaders of world opinion and energisers of world-action. I however, note one small error, as my life's mission is to detect errors wherever found!! You open your Editorial with the observation that the Rationalist is the first *Daily*. On the title-page Rationalist is a *weekly*. I wonder whether this piece of oversight may not contain a glimpse astrologically of the future when the *Rationalist* would be published as India's most frank and fearless daily!

"Free India's immediate achievements have been only striking and spectacular appointments to the U.N.A. and appointments of ambassadors here, there and everywhere. I agree with what you say regarding the U.N.A. being viewed as a Temple idol, but, in modern Madras Government and elsewhere, shrines and temples held sacred from time immemorial like the Temple at Tirupathi and the Temple at Srirangam have along with their Deities been subordinated to the jurisdiction of the Religious Endowments Board and yet, there are sufficient *Sakti* and *Sannidhyam* in the idols.

Whether the U N.A. would be able to stop the activities of war-mongers and war-lords is not a matter for dogmatic assertion one way or the other, an affirmation or a denial. Your Editorial constitutes a powerful vindication of the part played by the U.N A. I take this occasion to make my own humble addition to the heartfelt tributes paid by Sir C. P. Ramaswamy Ayyar to the work of the *Rationalist* in fearless and independent journalism. May the Lord shower His choicest blessings on the *Rationalist*! May it progress from success to success until it emerges as Mysore's, nay, India's only fearless and independent Daily!"

* * *

Our grateful thanks to Dr. R. N. Sharma for his more than handsome encomiums. When gentlemen of the eminence of Sir C. P. Ramaswamy Iyer and critical scholarship of Dr. Nagaraja Sharma, feel like saying something nice about the "Rationalist", its existence cannot be said to have been in vain. The word "Daily" is an inexplicable mistake for the term "journal". A friendly commentor might explain it however, as a figure of speech, part representing the whole. The idea of becoming a Daily is not within the horizon of the "Rationalist". The future, of course, is in the lap of the Gods. Ed.

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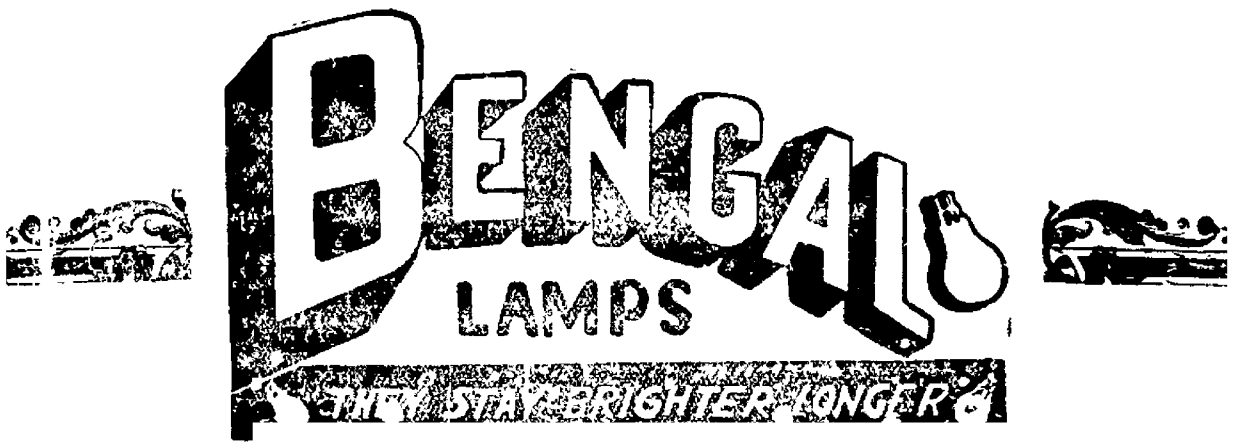

JAP PRINCES FIND NEW JOBS

Many of Japan's former Imperial Princes and Princesses, who renounced their titles nearly two years ago, are supplementing their incomes by growing mushrooms and raising goats.

One former Prince, having sold his mansion, runs a Tokyo suburban dance hall and also earns large sums by allowing his name to appear on advertisements for patent toilet articles.

Emperor Hirohito and his family, with his three brothers and the Empress Dowager are the only members of the large Imperial family now provided for in the Japanese Government's budget.

The Empress Dowagar, at 65, leads a team of gardeners and volunteers in a flourishing mushroom-growing enterprise within the walls of the Emperor's Imperial Palace in the heart of Tokyo. Its products go to the Imperial kitchen.

Former Prince Takeda, took up mushroom-growing seriously soon after the surrender He sent members of his staff to country districts to study under experts and, with the backing of a millionaire friend, intends soon to step up mushroom cultivation in earnest.

According to a Japanese press report Takeda's only complaint is that it takes too long to get a crop for sale. In addition to growing mushrooms Takeda is active chairman of the Japan Skating Federation and the Japan Horsemanship League.

Prince Li announced recently he had had little success with growing mushrooms However, he is considered by many who know him as a master of orchids. Though at present he can do little more than give the flowers to his occupation friends he is reported to be looking forward to raising them on a commercial scale.

KUNI PERFUME

Richest of the former Princes is Prince Kuni, who still lives grandly and is better known since the occupation for the now famous Kuni perfume which bears his name.

Selling his mansion to the Sacred Heart Women's College he invested in the Merigold Dance Hall off Tokyo's night-life thoroughfare, the Ginza. He changed recently to his present business, the Diamond Dance Hall in a Tokyo suburb.

The Prince is reported to be financially interested also in the Club, Pearl Dance Hall which, according to a Japanese pressman who visited it recently, is doing little business and "as basement dance hall exudes little of the elegance of a former prince."

Prince Kuni has three motor cars and he is advised financially by the former Minister for Finance, Toyotaro Yuki, who was purged by the occupation authorities.

Former Lt.—Colonel Prince Kaye, recently became business consultant to the Takashimaya Department Store. He is said to have become a keen baseball enthusiast.

In a recent interview Princess Fushimi spoke with pride of the manner in which she and other princesses living at the Imperial Palace now do their own cooking.

She explained that the princesses, having touched only lightly on the subject of cooking at the Peeress' School, had to be taught even how to boil rice.

"Now life is worth living," she declared. "When we used to leave everything to others to do for us, we had no confidence in our ability to do anything, but now we know we can do something and feel very proud of ourselves."

The popular magazine "Shinso" (Truth), in a recent article, said: "The former princes of the blood and former peerage are good pray for brokers and adventurers as they have been made to part dirt-cheap with costly furniture, clothing, objects of art and jewellery.

X.

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SCHOOL TRAFFIC IN U.S.

About 5 500,000 young Americans, 22 percent of all children in the United States, will ride between their homes and schools in buses during the current school year. It is the largest number ever carried by school buses, the Automobile Manufacturers Association (AMA) says

Students of 47,000 elementary and secondary schools in the United States now go to and from school by bus. 91,000 buses travel more than 4,000 000 miles a day in providing their transportation.

The nation's growing fleet of special school buses has helped change the entire rural education system, the AMA notes Bus transportation has helped bring about a rapid decline in the number of one-room schools—where one instructor teaches the eight primary grades—and an increase in modern "consolidated" rural district schools.

BETTER OPPORTUNITIES

How school buses have brought better educational opportunities to American children is well illustrated, says the AMA, by the Beaverton, Michigan, consolidated school system. Beaverton's large, fireproof school serves a district of 112 square miles that once had 15 small schools.

Beaverton give its students a kindergarten, elementary and secondary education. Each class has its own teacher. Besides the regular academic curriculum the school offers courses in music, art, dramatics, and home economics. It has science laboratories, libraries, gymnasiums, and well-equipped shops for trade courses.

Nearly 700 students ride to and from classes on the school's 12 buses. Before the school was built in 1929, less than half the region's pupils continued on to secondary school from the primary grades. Today, 98 percent get a secondary education from the primary grades.

CHINESE SEER'S PREDICTION

An aged Taoist seer of Taipeh, Formosa, whose past predictions have proved "surprisingly accurate," has prophesied that there will be a third world war in 1950 which would end two years later with the victory of "anti-aggression forces over totalitarian powers."

The prophet, Lee Yu-chieh, sees World War III coming between the spring and summer of 1950. It would be fought, he says, "by anti- aggression forces on the one hand and the Soviet bloc on the other."

LIES

There are many kinds of lies and some of them help us get along with each other, Dr. Ben Karpman declares in the *Psychiatric Quarterly*.

He roughly classifies lies in this manner:

1. Benign lies—Designed not to hurt the other person These include lies for the sake of politeness.

2. Hysterical lies—Told to attract attention, to make others feel sorry for you.

3. Defensive lies—To extricate one's self from a difficult situation.

4. Compensatory lies—To cover up for feelings of inferiority.

5. Malicious lies—To deceive for profit.

6. Gossip—To hurt a specific person and derive personal satisfaction.

7. Implied lying—Refraining from telling the truth by remaining silent.

8 Love intoxication type—The whispering of sweet nothings into a loved one's ear.

9. Pathological lying—Observed in those with fantasies and delusions.

Lying didn't start with the human race, Dr. Karpman points out,

"Deceptive acting is well-known in the animal world, such as the death feigning of an oppossum," he observes.

The Rationalist.

Monday 14-11-1949.

ALL-INDIA ORIENTAL CONFERENCE

It pleased Fate which directs human movements like a wire-puller to have us sent to Bombay as a State delegate to the Fifteenth All-India Oriental Conference, last week without any volition on our part.

It was a new experience to us to travel 800 miles at a stretch on a bad railway, and move about in that city of noice and bustle.

The opening ceremony of the Conference was performed in the Senate Hall of the Bombay University by His Excellency the Governor, Raja Sir Maharaj Singh. Mahamahopadhyaya Dr. P. V. Kane, M.D., LL.M., D. Litt., Vice Chancellor of the Bombay University, was Chairman of the Reception Committee, and Dr. Sushil Kumar De. M.A., Ph.D., late of the University of Dacca, was the President elect. He being absent on account of his father's illness, Dr. K. A. Nilakantha Sastry, M,A., Ph.D. of Madras, officiated in his stead.

The Conference was attended by many leading Professors of Sanskrit and Sanskritists from all over India, and had 18 Branch sections named, Vedic, Iranian, Classical Sanskrit, Islamic Culture, Arabic and Persian, Pali & Buddhism, Prakrit and Jainism, History, Archaeology Indian Linguistics, Dravidian Culture, Philosophy and Religion, Technical Sciences and Fine Arts, Marathi, Gujarati, Hindi, Kannada, and Urdu.

The Conference lasted 3 days, 5th, 6th, and 7th, and they were 3 days chokeful of engagements, in that city of long distances and confusing roads.

On the evening of the 5th H. E. the Governor was At Home to the Delegates in the specious grounds of Government House, the elite of Bombay being present on the occasion, and the Governor's Band adding to the grandear of the occasion.

On the 6th evening the Chairman of the Reception Committee was At Home to the Delegates, and on the 7th, Mr. and Mrs. K. M. Munshi were hosts at their pretty institution, "Bharateeya Vidya Bhavan", which was opened by H. E. The Governor General not long ago.

The delegates were entertained with "Shakuntala" performed in Sanskrit, and variety entertainments in Gujarati, and Marathi on the 3 days.

On the 8th there was a visit to the Elephanta Caves by steamer and boat and foot.

We may convey some of our impressions to our readers in our next issue.

It may interest Mysoreans to know that Professor M. Hiriyanna, of our State has been elected President for the next Conference proposed to be held at Lucknow.

We give below the Inaugural Address of H. E. Raja Sir Maharaj Singh:

"It is a matter for pride and gratification to all of us in the Province of Bombay that the prima urbs in India has been selected as this year's venue of the 15th session of the All-India Oriental Conference which for thirty years has done work of lasting value since it was first launched in this Province in the historic city of Poona. I am grateful for the honour that you have done to me in asking me to inaugurate its proceedings this year. I must frankly admit that I am not an oriental scholar though I have long been interested in certain aspects of Indian history and culture. Such was the perversity of the times in which I was educated that I

know far more Greek and Latin than Sanskrit and Arabic. In an expert assembly of ripe Eastern scholarship, therefore, I must crave your indulgence.

The aims and objects of your conference are highly commendable. It congregates scholars and research workers in various branches of orientalia and facilitates the integration and co-ordination, and may I add, the publication of work in diverse subjects? Its laudable ambitions include a central library of works bearing on oriental studies, the publication of scholarly editions of rare and important texts, monographs, biographies and encyclopaedias, the establishment of museums, and the collection of manuscripts, coins, inscriptions, sculptures, pictures and other valuable antiquities. You also cover in your several sections a vast field, for instance, the Vedas, philology, classical and modern languages, ethnology, folk-lore, philosophy, archaeology, ancient history, numismatics and fine arts.

You are justified in my humble opinion in holding your sessions in different places in India. This promotes a specialised study of the mosaic pattern of culture in various zones. It also helps the delegates not only to discuss the subjects academically, so to speak, but to benefit from accumulated local experience and knowledge, from visits to places and institutions and inspection of local exhibits. As the proceedings of your conference are documented and preserved, your libraries will be valuable store-houses of learning beneficial to those also who are not able to participate in your deliberations.

There is considerable virgin ground still for pioneers of research in practically all branches of Oriental learning. The history of our country, as you know, has been largely based on or at least affected by the results of industrious research with the aid of epigraphy and archaeology, numismatic evidence, monuments, ancient Indian literature and later publications, and we have also profited by the writings of foreign pilgrims and travellers such as Fa Hien, Hiuen Tsang, Manucci, Tavernier, Bernier and others, to mention only a few. Knowledge, however, is essentially dynamic and in a state of flux rather than static and stagnant. Your conferences, by bringing about a healthy cross-fertilisation of ideas and exchange of academic and visual evidence, have done good service to the cause of learning. We must always acknowledge our debt to European scholars for their exploration in our linguistic, philosophical, aesthetic and historical heritage. Jones, Bournouf, Bopp, Grimm, Max Muller, Weber, Bothlingk-Roth, Senart, Levi, Deussen, Winternitz, Arthur Keith are names which we can hardly forget when we study the Sanskrit literature of the Vedas, the Brahmanas, the Upanishads, philosophical treatises and later classical Sanskrit contributions. In history also many Europeans have done valuable work. In the sphere of art and archaeology we owe much to the labours of Fergusson, Marshall, Brown and Havell. But we look with special pride on our own countrymen who in increasing numbers have joined the noble band of scholars and research workers. To mention only a few names, there are Bhau Daji Lad, Bhandarkar, Telang, Shankar Pandurang Pandit, Tilak, Jayaswal, Dr. Ganganath Jha, Sarkar, Coomaraswami, Sardesai, Sukthankar, Belvalkar and Radhakrishnan. And this conference happily includes many distinguished men to whom, with those whom I have named, our nation owes a lasting debt of gratitude.

I believe that you desire to prepare and publish:—

1. an annual bibliography of progress in oriental studies and a bulletin dealing with current problems in oriental literature;

2. a history of India; and

3. a comprehensive dictionary of the Sanskrit language based on sound historical principles.

I also note that it is your intention to extend archaeological research, to study the literature of neighbouring countries which has a bearing on India's history, to found an academy for a deeper study of oriental languages and literature, to acquire and preserve in public libraries manuscripts of Sanskrit works and publications written in other ancient and modern languages, and to edit and publish comprehensive series such as the Kavyamala and others. I wish you a full measure of success in these praiseworthy endeavours. I understand that the Bharatiya Vidya Bhavan of Bombay has already undertaken a history of Indian culture and civilization and that its work in this direction has been complemented by that of two other bodies elsewhere in India. They deserve our congratulations. The Deccan College Post-graduate Research Institute in Poona is compiling a Sanskrit dictionary on historical principles. In this province commendable work is being done by this Research Institute and also by the Bharat Itihas Samshodhak Mandal and the well-known Bhandarkar Oriental Research Institute. The last of these is actually the fountain head of the activities of your conference, as it was with the establishment of that Institute that comprehensive research in various branches of oriental learning became systematic and articulate.

The Government of Bombay has evinced its appreciation of the good work done by the Bhandarkar Institute by making available to it Rs. 21,000/-. It has also assisted by grants totalling on Rs. 60,000/- the Vaidic Saunshodhan Mandal, Poona, the Dharmakosha Karyalaya, Wai, the Anjuman-i-Islam Research Institute, Bombay, the Islamic Research Association, the Mumbai Marathi Granthalaya, Bombay, the Bharatiya Vidya Bhavan, the Gujarat Vidya Sabha, Ahmedabad, the Swadhyaya Mandal, the Samarth Vagdevata Mandir and the Kaivalyadham Lonavala. Further, the Deccan College Post-graduate and Research Institute, Poona, is entirely financed by Government.

Ladies and Gentleman, an interesting and absorbing programme awaits you and I do not wish to take more of your time. Some of you have contributed instructive papers for discussion. You have also in your programme, visits to libraries, museums and places of antiquarian interest and I trust that you will not ignore lighter forms of recreation. I wish you all a happy time in Bombay and fruitful deliberations. I am looking forward to meeting you again this evening at the "At Home" which I am privileged to give in your honour in Government House.

Editor.

PRAYERS USEFUL

In the long history of man's constant fight against grasshopper and locust plagues, the use of prayer has the best record of accomplishment.

In Biblical times many plagues of locusts are recorded as having been successfully wiped out by mass prayer.

The second year the Pilgrims were on the American continent their meagre crops were attacked by swarms of what they described as grasshoppers. Their only weapon against the insects was prayer, and they prayed. History records that it worked. At least their crops were saved!

In the early days of the Mormon settlement in Utah, their very existence there was threatened by a locust plague. While they were all praying for deliverance from this pest, great swarms of seagulls came over and devoured practically all of the insects. A statue to the seagull stands in Salt Lake City today!

In 1876 the Governor of Missouri set aside one day for fasting and prayer in an attempt to combat the worst grasshopper outbreak in American history. Records show that after that the plague began to lessen and finally disappeared.

Every weapon against the grasshopper which so-called modern science has developed has failed to halt the periodic increases of that pest in the U.S.

SWEET SWEDEN

It is amazing to find Sweden self-sufficient in food—a nation that supports a population of 6,500,000 on land, less than ten percent of which is arable. She even exports large tonnages of butter and bacon to England. Quite as peculiar the yield of potatoes above the Arctic Circle is 40 percent greater than in the south of Sweden; strawberries, though smaller, are much sweeter. These phenomena arise from the fact that plant activity is vastly accelerated by an Arctic sun that shines almost 24 hours a day in summer.

The genius of Sweden's plant breeders, plus careful tillage, has increased the yield of wheat and other cereal crops by 60 percent since the turn of the century. Swedish farmers average 32 bushels of winter wheat per acre,—nearly twice the average for Canada and the United States!

Sweden provides all the sugar she can use (from sugar beets). She boasts more than one fruit tree per person, a higher milk consumption than America, and great crops of rye, barley, potatoes and oats. Corn cannot be grown economically in her northern latitudes; but cattle are fattened on sawdust—transmuted by Swedish chemists into exceptionally good fodder!

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Regardless of the quality of the feed or the condition of the pastures, cool water can help reduce excessive body temperature of dairy cows which is so much responsible for a lowered consumption of feed and consequent reduced secretion and production of milk in summer, according to recent findings by scientists of U S Department of Agriculture.

The studies, which are a part of a continuing research programme also showed that the greater the capacity of a good dairy cow for high, sustained milk flow, the greater the need for the body-cooling assistance from fresh water in hot weather. In these experiments, numerous scientific measurements and determinations have been made to show the close and constant relation between fresh water intake and the functional welfare of dairy cows during lactation

AMPLE WATER

A resting man in the shade at 90° F. vaporizes moisture at 15 pounds of water daily, while a 'good' dairy cow's rate is about 50 pounds daily even though she weighs ten times as much as a man. In this connection the scientists suggest a need for some method to entice some cows to drink cool water more frequently than they normally do, and thus help to reduce body temperatures. Depriving a cow of ample water will limit the feed and milk production.

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A PHYSICIAN'S ADVICE

Too many doctors and students are cruel and ill-mannered to patients, charges Dr Richard Asher, physician at Central Middlesex (England) Hospital.

Dr. Asher lists as the "seven sins of medicine" obscurity, cruelty, bad manners, over-specialisation, love of the rare, stupidity and sloth. And he adds: "There is an unlimited number of other sins."

As an example of avoiding cruelty, he says: "Do not put sticking plaster on hairy limbs; you can easily shave them first.

"Do not wheel elaborate trolleys to a patient's bedside and start sticking needles in him until you have given him a word of reassurance and explanation. Do not trouble patients dying of heart failure by examining for every similar illness in the book."

On mental cruelty, Dr. Asher comments that saying too much, too little, or forgetting the patient, burdens the man to bed with a load of anxiety. Doctors should know about fears and superstitions so that they can allay them and prevent mental cruelty.

For example, a patient with shingles has nearly always been told by his grandmother that if they 'meet in the middle you die."

"You may give him much relief," says Dr. Asher, "by assuring him that neither will they meet nor will he die."

Patients have ears, too, and bedside murmurings about long-nomed diseases strike needless terror into their hearts. "So don't treat the patient as if he were unconscious or already lying on the slab."

Of bad manners, Dr. Asher says that he once asked a student to examine a patient.

"WHAT A BEAUTY"

"He dashed into the cubicle where she lay, plumped his hand on her abdomen, shouted "Gosh, what a beauty" (he was referring to the patient's enlarged spleen and not to her personal appearance), and dashed out again."

Says Dr. Asher sternly: "Such behaviour must be condemned."

And the doctor, who makes his charges in a 3,200-word article in "Lancet," has further cautions for medical students about hospital behaviour. Too many students call for a nurse in the manner of an impatient dinner calling for a waiter, he says.

"In America the remark Good morning, sister," is equivalent to saying "How goes it, honey? and should be avoided."

Further advice: don't get impatient with slow-witted patients; don't make jokes at their expense; don't show more interest in their newspaper than in their illness, and don't examine with one hand in pocket."

Simple English is best, says Dr. Asher.

Note that a patient says: "If I go half-way up a hill I feel I'm done for," and not, "The patient complains that during ambulation up a moderate incline he suffers a feeling of impending dissolution."

"A good doctor should be a jack-of all-trades and master of one," the article continues. "A surgeon should be able to advise a patient with simple obesity about her diet and not refer her to an endocrine clinic.."

Dr. Asher's "love of the rare" sin is found, he says, among students, who love to think that simple things like nose-bleeding and headaches are due to causes with names a foot long.

Of stupidity he says: Don't order an elaborate diet for a busy working-class woman—"on the fourth day add 1¾ oz. of steamed red mullet to the graduated scheme prescribed."

Final advice: Don't be slothful. Find out all possible about your patients, and don't accept their illness stories word for word. Cultivate a healthy doubt.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

DETERMINING SEX

Is it possible to pre-determine the sex of the child? Doctors are of opinion that there is no sure way of determining in advance the sex of the forth-coming child. But recipes based on superstition have been handed down from time immemorial and from all climes.

"Newsweek" of U. S. A. lists some of these:

If after conception the mother sleeps on her right side, she will have a boy; sleeping on the left side guarantees a girl. This idea dates back some 2,500 years to Greek physicians.

A child conceived at the waning of the moon will be a girl: at the waxing, a boy.

If the husband's desire to have a child is greater than his wife's they will have a boy; if the wife's parental urge is greater, it will be a girl.

NORMAL BIRTH RATIO

Despite parental efforts based on these beliefs and several pseudo scientific techniques of modern vintage, including chemical douches, the normal birth ratio continues to be 105 boys to 100 girls, and all attempts to predetermine sex succumb to statistics.

Nevertheless, it adds, hopes that parents may some day have more of a say-so about the sex of their children were reinforced by Drs. Deryl Hart and James D. Moody of the Duke University School of Medicine who are working on a novel but still highly speculative hypothesis: that the time of conception in relation to the woman's menstrual cycle has an important bearing on the sex of the child.

Their laboratory work, which has been confined to rats indicates that when conception takes place near the beginning of the fertile period, a preponderance of the offspring will be female. But when a rat conceives near the end of the fertile period, its litter will be composed chiefly of males.

TIME OF OVULATION

Hart and Moody backed up their experiments with statistical examination of 9,489 human births from artificial insemination. Of these 5,676 were males, 3,813 females. The normal sex ratio of 105 males to 100 females would have resulted in 4,861 males to 4,628 females, they pointed out in a report published in the Annals of Surgery.

Their analysis: "This increase might be attributed to the fact that in so far as the time of ovulation could be determined, artificial insemination was probably carried at or following ovulation in a larger percentage of cases than would occur in the normal course of sex relationship."

Ovulation, the emergence of the egg from the ovary into the Fallopian tube, takes place in the human being about fourteen days before the start of menstruation. A woman's fertile period begins two days before ovulation and lasts four to five days.

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OURSELVES

Owing to illness we bid the Rationalist to go out without the editorial this week. Our regrets.

Editor.

When men are rightly occupied, their amusement grows out of their work, as the colour petals out of a fruitful flower.

RUSKIN.

The intellect is finite; but the affections.
Are infinite, and cannot be exhausted.

LONGFELLOW.

Love all, trust a few, do wrong to none.

SHAKESPEARE

A fool always wants to shorten space and time, a wise man wants to lengthen both.

RUSKIN.

Nothing useless is, or low; Each thing in its place is best.

LONGFELLOW.

Speaking truth is like writing fair, and only comes by practice; it is less a matter of will than of habit. RUSKIN.

A man is rich or poor according to what he is, not according to what he has.

HENRY WARD BEECHER.

There are three immaterial things, not only useful, but essential to Life. No one knows how to live till he has got them. These are Admiration, Hope and Love.

RUSKIN.

Do the work that's nearest,
Though it's dull at whiles,
Helping, when we meet them,
Lame dogs over Stiles.

CHARLES KINGSLEY.

Good humour may be said to be one of the very best articles of dress one can wear in society.

THACKERAY.

Good name in man and woman...
Is the immediate jewel of their souls.

SHAKESPEARE.

Knowledge is infinite, and the man most learned in human estimation is just as far from knowing anything as he ought to know it, as the unlettered peasant.

A fault which humbles a man is of more use to him than a good action which puffs him up with pride.

No human capacity ever yet saw the whole of a thing, but we may see more and more of it, the longer we look.

Life is not so short but here is always time enough for courtesy.

The wisdom of life is in preventing all the evil we can; and using what is inevitable, to the best purpose.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.

A strong and wise man has his strength given to him, not that he may crush the weak, but that he may support and guide them.

Reading and writing are in no sense education, unless they contribute to this end of making us feel kindly towards all creatures.

Out of suffering comes the serious mind, out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.

FATHER OF MEDICINE

Hippocrates, the Greek "Father of Medic ne", was a usurper. And the Hippocratic oath taken by budding doctors all over the world was not his at all. He stole it from an Egyptain.

So declares Dr. Nugib Riad, well known Egyptain physician. Hippocrates was born on the island of Cos about 460 B C, but, says Dr. Riad a recently discovered papyrus has shown that a doctor "who could equal those of the present day, in his broad knowledge and experience" lived in Egypt 8,000 years before the Christian era. The papyrus referred to Imhotep, who lived under King Zoser of the third dynasty of the Pharaohs.

APPEAL TO DOCTORS

According to the ancient documents, Imhotep received the oath of service from those he licensed to practise as phys c ans and surgeons. This oath was in essence the same as the oath known as Hippocratic, containing the famous undertaking not to divulge anything they learned of the patient's private affairs.

Dr. Riad says that it was not until the Middle Ages that the name of Hippocrates was substituted for that of Imhotep in connection with the oath. Hippocrates, he adds, had very limited anatomical and physiological knowledge (he confused the nerves and the tendons).

So Dr. Riad is appealing to the medical world for the Pharaonic era to be granted its proper recognition and for Imhotep to be reinstated as the real father of medicine.

FATHER'S THREE SIMPLE RULES

I had a wonderful father. I was his only child. In 1907 my father sent for me and sa d, "I'm going to die and I've nothing to leave you. You've got to go out into the world and make your own living. How are you going to do it? You're nothing much to look at, never will be. You have no name. You haven't any money. But I'm going to leave you a legacy. It's three simple rules. If you follow them, the world will be your oyster.

"First, never be afraid of 'they.' People are more afraid of 'they' than anything else in the world. Strong generals with great armies will face courageously the most outrageous foes yet be terrified of what 'they' might say, 'they' might do, 'they' mightn't like.

"The second rule," he said, "is even more important. Never collect inanimate objects. You can't do it, for they collect you' So I thought the more you own the more you are possessed; therefore I own nothing except absolute essentials. I've been as free as air, and it's wonderful.

And the third one, which suited me rather well, he said was, "Always laugh at yourself first. Everybody has a ridiculous side and the whole world loves to laugh at somebody else. You do the laughing at yourself first, and the laughter of others falls off as harmlessly as if you were in golden armor" I have always followed that, too.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

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Together with a comparative idea of the Law in British India, Case-law of Mysore Privy Council and India brought up to March 1947.

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"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಸಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮುಖ್ಯ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ
ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. **10-0-0.**

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

VALUABLE LESSON IN ECONOMY

Pleading that people should avoid negligent waste of foodstuff and raw materials, Sri B V. Shikkare shares with the readers of the *Harijan* a lesson he learnt from a Japanese agent. He writes:

I would like to share with the readers a lesson which I learnt nearly 25 years ago from a Japanese agent under whom I then served. He was a purchaser of Indian cotton. Every one knows that during the cotton season, the ginning and pressing factories are all covered with great heaps of ginned or unginned cotton Cartloads of cotton are also brought to cotton-market. On their way, in the markets and on the factory grounds, considerable cotton is thrown or negligently allowed to drop here, there and everywhere

WEALTH IN WASTE

Some merchants appoint a person to follow the carts and pick up such droppings. How much he collects depends upon his regard for value and duty. Much is either eaten up by stray cattle or mixed up with dust and goes into the gutters or the town-refuse. My employer gave once a visible demonstration of the amount of wealth we wasted by our negligence. He employed under his personal supervision a few labourers to pick up all the cotton scattered everywhere in the factory compound, got it cleaned and weighed. It was found to be worth more than Rs. 300! He then gathered the factory staff and drew their attention to the great amount of wealth they wasted everyday, thus impoverishing a country already so poor. "Herein lies the secret of your political subservience. You must not waste your wealth, but must study the use of every little thing found in your country, and employ technical science for turning it into a valuable article. A country is alive and prosperous only to the extent it makes itself useful and valuable."

Kolar Gold Field

TOWARDS A BETTER UNDERSTANDING

THE desire of labour to advance can find fulfilment only if they appreciate the problems affecting the industry and make their contribution towards the solution.

THE important problem which engages the close attention of the management is the lengthening of life of the Mines in the interest of the large labour population depending upon the industry, the revenue of the State, and other interests concerned. If costs increase, the desire of labour for security and welfare, and the revenues of the State will suffer. Available resources must be conserved and utilised to best advantage with an eye to prolong the life of Mines. Economic working is necessary to ensure a future of many years of continued welfare.

IS it not wisdom to subordinate motives of immediate apparent gain to long term welfare?

In the proper appreciation of those facts by labour on the Field lies their future as well as that of the Industry.

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

Proprietor & Editor G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL X No. 11] Monday 28-11-1949 [PRICE 0—1—6.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

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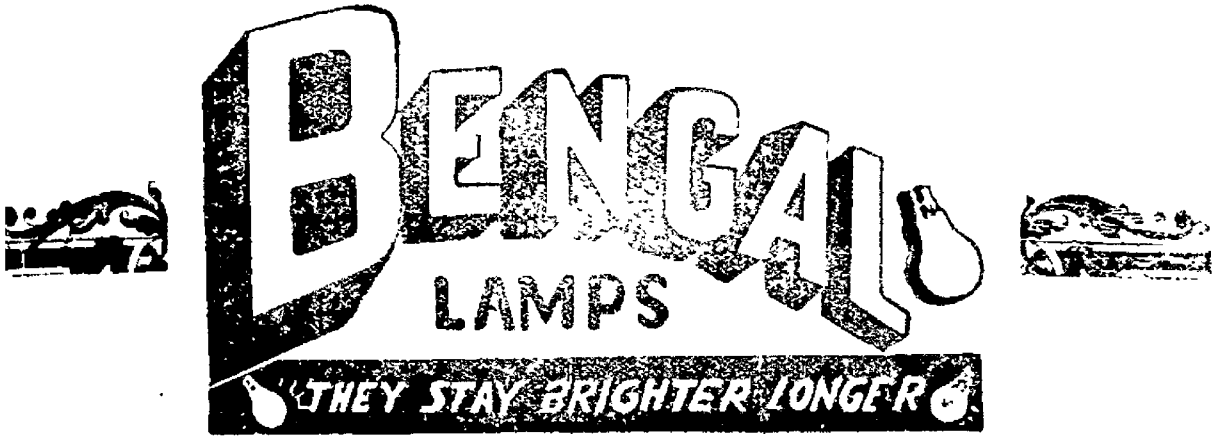

A GREAT MSS. DISCOVERY

One day in November, 1947, a bearded man wearing the long flowing robes and the tall cylindrical headgear of a monk of the Syriac Order, could be seen walking through the Old City of Jerusalem, bearing a heavy battered suitcase which he shifted from hand to hand. This was at the time of frequent terrorist outrages, and he was stopped by British police. He must conceivably have been a political gangster in disguise, laden with a bomb

But he really was a monk, and the contents of his suitcase were innocent enough—a collection of old parchment scrolls Who would have thought that these manuscripts were the greatest archaeological discovery of modern times, that a world-wide scramble was soon to develop for their possession, that the International Court of Justice at The Hague might be dragged into the affair and that as one of many far reaching consequences of this find, all existing translation of the Old Testament would be rendered obsolete?

But the holy man had no inkling of this as he climbed up Mount Scopus, and when he reached the Hebrew University the savants to whom he offered the scripts for sale were not much impressed either. For a trifling sum they bought six of the scrolls and returned the remainder. Later that day, the purchase was shown to Dr E. L. Sukenik, professor of Palestinian archaeology and director of the Museum of Jewish Antiquities at the Hebrew University. He immediately noted that the archaic Hebrew characters were identical with those he had found carved upon Israelite tombstones of the pre-christian era.

Equally venerable was the linguistic style. The subject matter comprised apparently eye witness accounts of events that had taken place more than 2,200 years ago. There was overwhelming evidence that these handwritten rolls of leather had been penned in the second and first centuries B.C., if not earlier. Nothing remotely like them had ever been found before. They were unique, more precious than gold or diamonds—and they transformed the academic tranquillity of the Hebrew University into bedlam!

Since that day two years ago they have stirred the whole Christian and Jewish world. Some of the scrolls, including ancient writings of the Old Testament, were taken to the U.S. by Metropolitan Athanasius Yeshue Samuel of the Orthodox monastery of St Mark in Jerusalem, the order to which belonged the monk who first sold the manuscripts. As a result a parchment of the Book of Isaiah and a commentary on the Book of Habakkuk will be published in the U.S. this year in photographic form with translations under the sponsorship of the American Schools of Oriental Research at Yale. The Syriac prelate permitted the Yale research school to study the parchments and make photographs of these exciting scripts.

KEY LINKS

Back in Jerusalem Prof. Sukenik, with a team of skilled assistants is also working on translation of the scrolls in the possession of the Hebrew University, which will be published shortly. These manuscripts and fragments of others are regarded as key links in completing the story of an important period of Judaism according to Professor Carl H. Kraeling, President of the American Schools of Oriental Research, and other outstanding Bible scholars. He compares the discovery of the Dead Sea scrolls with the finding of the famous "Codex Sinaiticus" by the scholar, Tischendorff in the latter part of the 19th century, in the monastery of St Catharine on Mount Sinai. Tischendorff discovered a fourth century A.D. Greek manuscript of the Bible. The new scrolls, even more ancient than the famous Nash Papyrus, until now the oldest Biblical fragment, Professor Kraeling puts down as the most exciting find in 20 centuries.

The British Museum in London now has numerous fragments of manuscripts from the same source Some are said to be at least 100 years older than the Book of Isaiah scroll. They include fragments of the Books of Leviticus, Genesis, Deuteronomy, Judges and of Judeles, an Apocryphal book. However, little was known about the importance of the parchments on that day two years ago when the Syriac monk first came to the Hebrew University in Jerusalem to sell his treasures, and had part of them rejected!

Professor Sukenik, who at 59 has scarcely a gray hair in his head, and is a gruff, unsmiling, pugnacious man, raised Cain over his colleagues'

(Continued on page 6)

"CHIKADEVARAJA BHUPATAM"

To the Editor,

The Rationalist, Madras.

Dear Sir,

I request you to kindly be published.

[illegible]

[illegible] records

[illegible] Ayengar.

His Holiness Sri Vanamamalai Jeer graciously [illegible] to hire the Divya Prabandha [illegible] following message.

Message of His Holiness Sri Chinna Jeeyar Swamiji [illegible] of S.I. Melkote, Mysore.

[illegible]

Chikadevaraja Bhupatam is one of my ancestors' works. [illegible] Vaishnavite spirit [illegible] Vedam, [illegible] sophisticated [illegible] built a Sri [illegible] which have been [illegible] publication [illegible]

Our Sri Vaishnava [illegible] Ramanuja, Vedanta Desika, Manavala Mamunigal and others [illegible] roads had a direct [illegible] by "All roads lead to Rome". [illegible] Shiva, or Vishnu or Shakti [illegible] Vaishnavism. Shakti cult, [illegible] terminals, but roads to become [illegible] roads.

My ancestors knew that truth well, and were equally devoted to Vishnu, and Shiva and Durga. Chikadevaraja Wodeyar's devotion to Sriman-Narayana of Melkote is in keeping with that tradition, which my Dynasty have sought to maintain to this day.

"Chikadevaraja Bhupatam" appears to be not a mere didactic literary writing but a hymn of prayer rising to God from a fountain of devotion. I highly appreciate Sri R. Tirumeeyam Iyengar's efforts to bring this beautiful writing of my wise ancestor within easy reach not only of our Kannada but also of our Tamil knowing and English knowing countrymen.

Jaya Chamaraja Wadiyar."

PRAYERS OR OATHS?

Sunnekadluorlrattekalukterallurkarerlrngale

That is one word—in Eskimo. It is one of the many tongue-twisters in the Eskimo prayer book of Rev. Lucien Delalonde, Roman Catholic missionary at Copenhagen, mining settlement 350 miles north of Edmonton, Alberta, Canada.

The word in English means 'because I have sinned a lot in the past.'

Erinrarkrattatkreanotigivaktuksagallurautige, another mouthful, is one reason why few persons master the Eskimo language. It means 'Even I have prayed a lot in the past.'

The Eskimos, who have more to do with snow than any other race, don't have a word for it. Instead, they have several words for different types of snow—snow on the ground, falling snow, granulated snow crystals, fluffy snow, wet snow and others.

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(*Continued on page 6*).

"CHIKADEVARAJA BINNAPAM"

To the Editor,
The 'Rationalist,' Mysore.

Dear Sir,

I request that the following may kindly be published in your learned Journal.

Thanking you, I beg to remain,

Yours Sincerely,
R. Tirumarana Aiyengar.

His Highness the Maharaja has been graciously pleased to accord permisson to dedicate to him the tri-lingual publication of the Divya Prabandha—"Chikadevaraja Binnapam". He has further been pleased to grant the following message.

Message of His Highness Sri Jaya Chamaraja Wadiyar Bahadur, G.C.B., G.C.S.I. Maharaja of Mysore :

The Palace,
Mysore.
17th November, 1949.

"Chikadevaraja Wodayar is famed as one of my most distinguished ancestors. His statesmanship seems to have been equalled by his valour, and his valour equalled by his philosophical insight and spiritual devotion. He built a State which has lasted till now and has entered on a new life today. He wrote works which have been treasured all these years and are being given new life as in the present publication of Sri Tirumarana Aiyengar.

Our Christian friends say "All roads lead to Rome". Our Musalman friends say "All roads lead to Mecca". And we Hindus might say, "All roads lead to God". Worship of Shiva, or Vishnu or Shakti, Shyvism, Vyshnavism, Shakti cult, are not roads to different terminals, but roads to the one God of different aspects.

My ancestors knew that truth well, and were equally devoted to Vishnu, and Shiva, and Durgi. Chikadevaraja Wodayar's devotion to Sriman-Narayana of Melkote is in keeping with that tradition, which my Dynasty have sought to maintain to this day.

"Chikadevaraja-Binnapam" appears to me, not a mere didactic literary writing, but a hymn of prayer, rising to God from a fountain of devotion. I highly appreciate Sri R. Tirumarana Iyengar's efforts to bring this beautiful writing of my wise ancestor within easy reach not only of our Kannada, but also of our Tamil-knowing and English-knowing countrymen.

Jaya Chamaraja Wadiyar."

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Suinnekedluorkrattekeluktarallurkarerlungaie.

That is one word—in Eskimo. It is one of the many tongue-twisters in the Eskimo prayer book of Rev. Lucien Delalonde, Roman Catholic missionary at Copenhagen, mining settlement 950 miles north of Edmonton, Alberta, Canada.

The word, in English, means "because I have sinned a lot in the past."

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The Eskimos, who have more to do with snow than any other race, don't have a word for it. Instead, they have several words for different kinds of snow—snow on the ground, falling snow, granulated snow crystals, huffy snow, wet snow and others.

The Rationalist.
Monday 28-11-1949.

ALL INDIA ORIENTAL CONFERENCE

II

We promised a few observations on the Conference in our previous issue.

The travelling, in spite of the repeated bombastic declarations of the Communications Ministers, local and Central, was most irksome and uncomfortable.

And when one reached the camp the Reception authorities were at first so unprepared and unhelpful that one wondered why inefficient people should undertake to run Conferences.

The camp was in the palatial premises of the St. Xaviour's College, but boarding arrangements had received little care from the Reception personnel, and the delegates, from Lahore to Trevandrum, were left to the mercy of the rustic hostel caterer.

One's thoughts of the great College are gladdened when one recalls the brief contacts with some of the Catholic Priesthood, Spanish Monks, whose courtesy to the delegates and earnest endeavours to provide all possible facilities for the Conference, were a joy to see.

The Conference was opened in the Senate Hall of the Bombay University by H. E. Sir Maharaj Singh. Dr. S. K. De, D.Litt., of Calcutta was the President-elect, but was not present.

Dispersing after the inaugural ceremony, we strolled to have a side-view of the building, and what should catch our eyes but two sturdy saplings growing below the cornice on the eastern side? We were astonished that it was left to a stray Mysorean to notice the flaw and that the thousands who passed in and out of the building had not noticed it and got it removed. We trust that the learned Vice-Chancellor, Mahamahopadhyaya Dr. P. V. Kane, M.A., LL.M., D.Lit, to whose notice these lines might go will see that the ugly growths are removed.

Talking of Dr. Kane, when we happened to exchange a few words with him and mentioned to him that in Mysore we had four or five Sanskrit and Vedic Colleges where the Shastras were pursued, and that annually there was an imposing graduation ceremony at which Vidwans of the year were presented khillats and prizes, he expressed surprise, and remarked that in Maharashtra there was no such thing. Land of Peshwas, and Land of Shivaji, how art thou fallen! Why art thou fallen?

We trust Dr. Kane will live to see the Maharashtra studded with Pathasalas from where the music of Sanskrit will fill the air and raise men from thoughts of wealth and lust and power, to thoughts of God, and of plain living and high thinking.

(To be continued). *Editor.*

PRAYERS USEFUL

In the long history of man's constant fight against grasshopper and locust plagues, the use of prayer has the best record of accomplishment.

In Biblical times many plagues of locusts are recorded as having been successfully wiped out by mass prayer.

The second year the Pilgrims were on the American continent their meagre crops were attacked by swarms of what they described as grasshoppers. Their only weapon against the insects was prayer, and they prayed. History records that it worked. At least their crops were saved!

In the early days of the Mormon settlement in Utah, their very existence there was threatened by a locust plague. While they were all praying for deliverance from this pest, great swarms of seagulls came over and devoured practically all of the insects. A statue to the seagull stands in Salt Lake City today!

In 1876 the Governor of Missouri set aside one day for fasting and prayer in an attempt to combat the worst grasshopper outbreak in American history. Records show that after that the plague subsided.

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ಕನ್ನಡ ಮಾಸ ಪತ್ರಿಕೆ

೪. ಟ್ಯಾಂಕ್ ರಸ್ತೆ, ಕಳಾಸಿಪಾಳ್ಯ, ಬೆಂಗಳೂರು ಸಿಟಿ.

ಪ್ರತಿ ತಿಂಗಳಿನ ಪ್ರಥಮ ವಾರ ಪ್ರಕಟಿಸಲಾಗುವುದು. ಮೊದಲ ನೆಯ ಸಂಚಿಕೆ ಡಿಸೆಂಬರ್ ಒನೇ ತಾರೀಖು, ಗುರುವಾರ ಹೊರಬೀಳುವುದು, ವಿಚಾರ ಪೂರಿತ ಲೇಖನಗಳು, ಸಣ್ಣ ಕಥೆಗಳು, ನೀಳ್ಗತೆಗಳು, ನುಹಾ ಪುರುಷರ ಜೀವನ ಚಿತ್ರಗಳು, ಚಿತ್ರಪ್ರಪಂಚ, ಹಾಸ್ಯ ಲಹರಿ, ವಿಮರ್ಶೆ ಮತ್ತು ಸಂಗೀತ ಇವುಗಳಿಂದ ಕೂಡಿರುವುದು.

ಎಲ್ಲಾ ಕಡೆಗಳಲ್ಲಿಯೂ ಮಾರಾಟಗಾರರು ಬೇಕಾಗಿದ್ದಾರೆ. ವಿವರಗಳಿಗೆ ಕೂಡಲೆ ಬರೆಯಿರಿ.

ONE MAN SHOW

A story going round Okehampton (population 4000) Devon, England, is causing Mr. Brunskill a great deal of distress. It is that Mr. Brunskill is the chap to see if you want to pay your rates or explain why you are not going to.

It just isn't true. But it is a simple mistake to make on account of the fact that the people of Okehampton ask Mr. Brunskill to do almost everything else, from catching a rat to writing a town guide-book. For Mr. B, who is officially just "R. R Brunskill, Borough Engineer." has got thirty-three council jobs all to'd...and a little black book And at one time or another everyone in Okehampton gets into Mr. Brunskill's black book.

It is only his black book which keeps this rosy-cheeked tubby man going. Looking at it, he knows just what he is going to do tomorrow. It might be food tasting, maintaining the market, paying out wages, handing out petrol coupons or taking minutes at a council meeting.

Mr. B.'s jobs are: Borough Engineer, Water Engineer and Manager, Planning Officer, Borough Architect, Highway Surveyor, Housing Manager, Building Inspector, Clerk of Works, Shops Inspector Rodent Officer, Salvage officer, Petrol Officer, Road Safety Officer.

In addition, he is: Cleansing Superintendent, Public Lighting Superintendent, Building Licensing Officer, Transport manager, Building Manager, Committee Clerk, Sewage Works Manager, Agricultural Officer, Sampling Officer, Publicity Officer, Stores Clerk.

And, just to finish up, he is also: Purchasing Officer, Costs Accountant, Wages Clerk, Sales Clerk, Draughtsman, Tracer, Sports Centre Manager, Market Maintenance Officer and Food Inspector!

MARRIAGE

SRI K. S. PANDURANGA VITTAL, son of Sri K. T. Satyanarayana Setty, Merchant, Birur, with SOW. VISALAKSHAMMA, daughter of Sri I. N. Annappa Setty, M.R.A. Chikmagalur, on 33-11-1949 at Chikmagalur.

(*Continued from page 2.*)

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But, as a matter of fact, there was no need to worry. The monastery was merely engaging in a stratagem.

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol X No. 12] Monday 5—12—1949 [Price 0—1—6.

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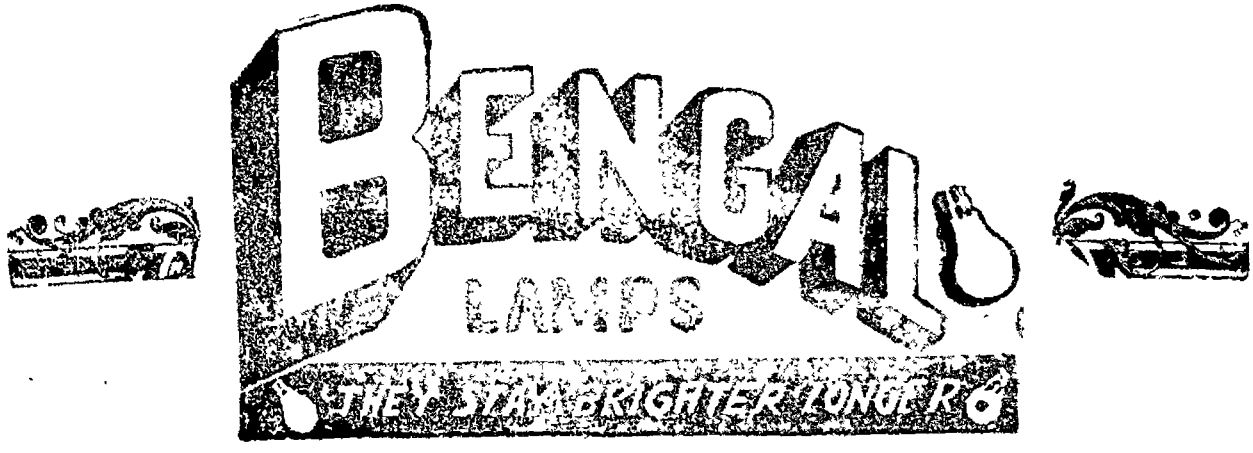

UNITED NATIONS ASSOCIATION

The Mysore Association for the United Nations was At Home to two notable guests on the 28th last, Mr. B. Leitgeber, Director of the United Nations' Centre, New Delhi, and Mr. J.A.F. Ennals, Secretary General of the World Federation of U. N. Associations, in the cosy Senate Hall of the Mysore University. Mr. T. L. Kantam, Secretary of the Mysore Association in a brief introduction spoke of Mr. Leitgeber as the cause of the formation of the Mysore Association, as it was at his suggestion when he was here for the Pandit Nehru investitude Convocation that Mr. Kantam took courage to organise the Mysore Association. Introducing Mr. Ennals, Mr. Kantam said that after doing his bit in the war he found himself as the Director of an organisation which was bigger even than the U.N.O. itself, since it included even non-members of the U.N.O. Body, that he was coming to Mysore straight from Persia, Egypt, and Afghanistan, and that he was leaving that night to open a United Nations branch at Cairo within 36 hours. Mr. Ennals was not only a brilliant organiser, but was so winning a speaker that after his speech at a reception at New Delhi, many Ambassadors and leading Foreign Journalists sought introduction to him.

Professor T. A. Purushottam, President of the Mysore Association welcomed the guests and spoke of the great possibilities of the United Nations Assembly. Mr. Leitgeber briefly thanked for the welcome accorded to him. Mr. Ennals, speaking next observed that the experience of meeting new sets of persons with different habits and manners and dresses almost daily in different parts of the globe was most interesting, that one day he might be in Paraguay, another day in Helsingfors, one day in North Borneo, and another day in Mysore, meeting people different to all appearances, but alike in their fundamental humanity. He said that the U.N.O could not achieve world peace by merely being the meeting ground of Foreign Ministers, nor by merely maintaining branch offices and distributing centres in each country, but only by making the people of each nation feel that they had common interests with the others, and making them world-minded.

The U.N.O. would not make much headway if it just sent out from its head-quarters millions of pamphlets and circulars. It could make headway only if it made its ideas filter through to the different peoples through their own local media. For that purpose local associations were necessary, and they had to put before their people the problems and difficulties of international affairs in the manor most understandable to them, as also bring home to the nations that the U.N.O. was not a mere academic body, but a friend in need to each nation in tiding over its own difficulties, He complimented the Mysore Association and Mr. Secretary Kantam on their fine work, and thanked them for the welcome extended to him.

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SANSKRIT WISDOM

Tad bhojanam yaddwijabhuktaseshaam
Tat souhridam yatkriyate parasmin |
Saa praagnataa yaa nakaroti paapam
Dambham vinaa yahkriyate sa dharmah ||

* That is proper food which is shared with others, that is friendship which renders help even in absence, that is wisdom which does not do evil, and that is a deed of virtue which is done without pride.

Pathanti chaturo vedaan
Dharmasastraanyanekasah |
Atmaanam naiva jaananti
Darveepaakarasam yathaa ||

* Some people may study the four Vedas; study all the codes of Ethics also. Nevertheless if they do not know their own souls, they are like the ladle which though immersed in good food is incapable of knowing its taste.

Anyaayopaarjitam vittam
Dasa varshaani tishthati |
Praaptetwekaadase varshe
Sahamoolam vinasyati ||

* Ill gotten wealth may stay with one for ten years. When the eleventh year comes, it vanishes without leaving a vestige.

Bandhanaani khalu santi bahooni
Premarajju dridhabandhana muchyate |
Daaru bheda nipunopi shadanghrih
Nishkriyobhavati pankajakoshay ||

* There are many ways of holding one in bondage. That of love is the strongest of them all. the giant black bee may be an adept in carving through a wooden pole, but it cannot break out from the petals of a closed lotus.

Chhinnopi chandanatarurnajahaati gandham
Vriddhopi vaaranapatirnajahaati leelaam |
Yantraarpito madhurataam najahaati chekshuh
Ksheenopi natyajati sheelaguaan kuleenah ||

* The Sandlewood tree, however much cut, does not become bereft of its smell; the elephant tusker, however aged, does not lose its spirit of sport; the sugar-cane, however mangled through the machine, does not lose its sweetness; and the high-born man, however reduced his position, retains his dignified and virtuous qualities.

Atiklesena yehyarthaa
Dharmasyaatikramenacha |
satroonaam pranipaatena
te hyarthaa maa bhavantu me ||

* Wealth that entails great effort to acquire, wealth that is acquired by breach of virtue, wealth that is acquired by surrendering to one's enemies, may such wealth never come to me.

Paropakaaradheeryeshaam
Jaagarti hridaye sadaam |
Nasyanti vipadasteshaam
Sampadassyuh padepade ||

* Virtuous men who cherish a constant desire to do good to others, misfortunes don't come to them, and good fortune comes to them ever and anon.

G. R. JOSYER.

The Rationalist.

Monday 5-12-1949.

ALL INDIA ORIENTAL CONFERENCE

III

The object of All India Conferences is to bring together scholars in a particular field, and make their minds jostle with each other in open assemblage so that many direct and indirect benefits may result therefrom in the particular field of study concerned. It may be History, it may be Philosophy, it may be Science, it may be Sanskrit. The delegates should sit together and confer together in a single gathering and discuss problems and viewpoints. Only in the case of Science a common gathering for all is not possible, and chemists, physicists, biologists, geologists and zoologists and others of unconnected fields would have to confer separately on their special subjects. But in the case of history, and philosophy, and mathematics, and Sanskrit, a Conference should include all, around a common platform, as in a political Conference, and not be split up into fragments.

We understand that the All India Oriental Conference owes its birth to Dr. Sir Bhandarkar of hallowed memory. His object must have been to bring the Sanskritists of India together so that they may check up what had been achieved for its resuscitation, and what further fields to explore in its limitless expanses. But what has the Conference now become?

The delegates to the last All India Oriental Conference sat together only once, at the Opening Session, when the Governor, the Reception Chairman, and the absentee President-elect spoke. Practically the Conference as such ended then. The delegates never met together again, but were divided into 18 sections, Vedic, Iranian, Classical Sanskrit, Islamic Culture, Arabic and Persian, Pali and Buddhism, Gujarati, History, Archaeology, Linguistics, Dravidian languages, Philosophy and Religion, Technical Sciences and Fine Arts, Prakrit and Jainism, Hindi, Kannada, Marathi, Urdu, eighteen unrelated sections in all, each of them meeting in a separate room, and most of them having no more than 3 or 4 participants!

Just because you have given it the name of Oriental Conference, to include all sorts of imaginable things within it, and forget the main purpose itself is rank absurdity. We can understand the London School of Oriental Studies including all sorts of things Asian, because there the term Oriental is widely comprehensive. But in India, Oriental Conference means mostly relating to Sanskrit. Islamic Culture, Arabic and Persian and Urdu are big enough to have a separate Conference of their own. History, Archaeology, Linguistics and Technical Sciences have got separate Conferences of their own Gujarati, Kannada, Hindi, Marathi, Tamil and Telugu have got Sahitya Parishats and Sammelans of no mean order. Nevertheless to put together 2 or 3 Kannadigas, 2 or 3 Maharashtrians, 3 or 4 Gujaratis, one or two Andhras, and 4 or 5 Hindi dabblers, and call each of them a Sectional Conference, with a so-called Sectional President, and call the whole an All India Oriental Conference, is to reduce the whole Conference into a veritable farce! The absurdity is carried further by confining the Conference to Anglicised Sanskritists, without even a sprinkling of the learned Sanskrit Pandits who in the North and South amaze one with their scholarship, Mahamahopadhyaya Ananthakrishna Sastriar, Chinnaswamy Sastriar, Annangaracharier, and others in Bengal, U.P., Maharashtra and Gujarat, compared with whom the Doctorised Sanskritists of the Conference were like artificial pearls compared with real pearls.

The Conference to be truly worth the name should be representative of Sanskrit Pandits as much as of University men dealing with Sanskrit. Otherwise its outlook would be blurred, its discussions would be flippant, its conclusions would be erratic.

At present it is not a Conference in the real sense. It is only a literary market show of assorted languages. It is doing nothing for Sanskrit, and it can do nothing for the languages, because it is utterly unrepresentative of them also.

Its disease seems to be that each delegate seeks to snatch the honour of "Sectional Presidentship" or "Secretaryship," and therefore they go on cutting the Conference into sections, and hand to each claimant a tinsel crown! And the idea of the Conference proper gets blown sky-high! This is hardly fair to Sanskrit, and hardly fair to the nation.

The practice of sectional meetings and presidentships should go. There must be a common Open Conference for Sanskrit Literature and culture, Addresses and discussions being common to all the delegates. And the conference should make a point of welcoming Sanskrit Pandits of repute, if necessary by bearing their minimum expenses. The President of the Conference should be elected openly, not by private wire-pulling, and he should be the Head of the Executive Committee till the next election. At present everything relating to the Conference seems to be as unbusinesslike as possible, and none of its participants can be proud of its very meagre achievements.

We have tendered these criticisms in good faith, and hope they will not fall on deaf ears.

Editor.

SPACE IN LIBRARIES

A Century ago Harvard University's library required 6 000 feet of shelf-length. To-day the shelf length needed is 8 miles! The ever-growing space-needs of libraries is a perpetual headache for educational and public authorities. The time may come when books, as we know them now, disappear from the shelves and are replaced by small cards, about 5 inches by 3 inches, filed in cabinets. On these cards between 50 and 100 pages of a book will be filmed; the reader will insert the card in an instrument called a micro-reader and read the enlarged image of the pages on a screen.

The microcard books in a library will take up no more space than the present reference cards in its catalogue index. The cost of publishing a book in this new form is less than normal printing and binding, provided that enough microcards are ordered—somewhere between a 50 per cent. and 90 per cent. saving On the other hand, frequent use of a "book" in microcard form will require more replacement than is the case with a normal volume; cards soon get grubby.

It is possible to get twenty pages of a full-size newspaper filmed on one card, and a number of American newspapers are already using this new system for storing their back issues. Just think of the space needed by a daily paper to keep just one or two copies of each day's issue year after year! There are already ten firms in the United States publishing books in this microcard form. In Germany a photographic process has been developed which puts 140 pages of a book on one small negative.

All the same, the idea is not as modern as many people might suppose. In the 1870 siege of Paris a French scientist started a pigeon post service carrying minute micro photographed messages. Once again the urgent necessities of war gave birth to an invention of peacetime value.

VOX POPULI

Mr. S. Shamanna, of Mysore in an interesting appeal to the public presents some cogent facts about the Mysore State. Of H. H. The Ruler he observes,

" Just as good is the goal of right, so the contentment, happiness and continuous prosperity and progress of the people is the goal towards which all administrative methods must be directed. And from the point of good Government, of the strenuous pursuit of Universal benevolence in administration, the reign of His Highness will for over remain one of the brightest pages and an inspiring record in Indian History."

" His Highness though dignified and august in bearing, is the most unassuming individual you can ever meet among the order to which he belongs, and unlike many others."

" It is a great blessing to Mysore and a striking testimony to the statesmanship of the greatest Prince of modern times that he knows how to effect quickly and without disturbance even such epoch-making changes."

" No administration of any time or period in Indian History has done so much for the depressed classes as that of His Highness."

" Literature and more especially Sanskrit literature, finds in him an ardent patron."

" Noble Readers! Three factors of particular importance are now of thoughtful consideration deserving whole-hearted support. The threefold objects are (1) Retaining the denomination " King." (2) Preserving the present boundary of the State unaltered. (3) Keeping our State " Independent."

JAPAN

General MacArthur's Public Information Office has issued the following "facts" on Occupied Japan.

Japan has 180 universities—92 private, 69 national and 19 professional or municipal universities.

The overall volume of trade for Occupied Japan has risen from over 100 million dollars during 1948 to 460 million dollars during the fiscal year 1942.

Of the 91 million acres making up Japan, 17 million or only 19 per cent is agricultural land.

Prior to the Occupation, 70 per cent of Japanese farmers rented all or part of the land they cultivated.

Only two of 460 seats were won by Communists in the recent land commission voting in Japan.

From January to July 1949 total employment in Occupied Japan rose from 25 million to 28 million.

Efforts are being made to increase the trade volume of Occupied Japan to 890 million dollars during fiscal year 1950. Consumer goods in short supply are made available to farmers as an incentive to stimulate crop deliveries.

In July 1949 the industrial production attained was 75·9 of 1932-36.

The death rate was 12 per 1000 of population in 1948, the lowest ever recorded.

Approximately 200,000 Japanese have been purged from public life since the beginning of the Occupation.

An estimated 342,617 Japanese POW remain in Soviet-controlled areas.

About 4,200 Japanese have been convicted of war crimes since the Japanese surrender.

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The Manager,
"Rationalist", Mysore.

WORLD-MINDEDNESS

Personal contact with people of other countries is listed by a group of American secondary school students as the most important influence in developing an understanding of the countries and organisations in world affairs. This is revealed in a poll, taken by the newspaper, the "Christian Science Monitor", of more than 1,000 seniors in 15 representat ve secondary schools throughout the United States.

Many of the students mentioned how their point of view has been influenced by visitors from abroad, by missionaries speaking at church meetings, neighbours who were formerly war refugees, relatives and teachers who were born abroad or who have travelled widely. Friendship with visiting students from other countries and with refugee classmates also has encouraged international interests, said the students.

Among the school activities that they consider important builders of world-mindedness are social study classes, history courses, and special reports prepared about other nations. School programmes of assistance and cultural exchange with schools abroad were other factors listed as helping to develop a one-world awareness.

Certain motion pictures were named by a large number of students as particularly effective in developing their understanding of other peoples, among them. "The Search", Dragon Seed", "Open City", "Shoe shine", "Wilson."

Reading was also considered an important influence in broadening their views. Pearl Buck was the author referred to most frequently in the poll. Wendell Willkie's "One World", John Fisher's "Why They Behave Like Russians", and reading material ranging from the National Geographic Magaz ne to William James' "Essay on a Moral Equivalent to War" were listed by the students.

Radio programmes such as 'Town Meeting of the Air" were among the international influences mentioned, as well as World War II experiences, living and travelling abroad, stamp-collecting, contact with United Nations activities, and forums, conferences, and debates on world affairs.

Newspapers, radio, and television were listed by most of the students polled as their main sources of world news. Other sources listed were magazines and newsreels. Comparatively few students indicated that they relied entirely on classes at school for their knowledge of international affairs.

More than half of the students revealed that they had carried on correspondence with persons in other lands. Correspondence with persons in a total of 34 countries was reported.

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M. N. SRINIVASAN, B.Sc. Hons. LL.B.,
Advocate, High Court, BANGALORE.

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Together with a comparative idea of the Law in British India, Case-law of Mysoer, Privy Council and India brought up to March 1947.

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Vol X No. 13] Monday 12—12—1949 [Price 0—1—6.

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DEMOCRACY AT WORK

In the Central Assembly recently,

Pandit Nehru began his speech with a reference to the Hindu Code Bill. He said that one might say that there were at least two sets of opinion, one in favour of the Hindu Code and the other opposed to it or to some parts of it. "It is clear also that one must not deal with a measure of this kind by trying to sweep away one opinion or the other in a hurry. Measures affecting large numbers of human beings, their social customs, etc., have to be given the fullest consideration. Our proceeding with this Hindu Code Bill merely in a spirit of sheer opposition to each other will naturally lead to certain decisions which will not be very helpful either now or later. As soon as the Bill comes up for detailed consideration or a little before it, it would be disirable for the representatives of different viewpoints to approach this matter in a constructive way to see how we can expedite the passage of this bill with what might be considered a large measure of consent.

Pandit Maitra was heard to suggest that there could be no constructive approach to a "destructive measure".

Pandit Nehru retorted: The hon'ble member is one of those persons who holds apparently rather strong opinions on this subject. Even though I express myself in milder language, I hold even stronger opinion than he does.

Mr, Tyagi: That is the real trouble!

Pandit Nehru: And what is more, the Government is committed to this Bill and it is going through with it. (Cheers.)

On behalf of the Government, said Pandit Nehru, "I offer a *via media*. I offer an accommodating approach. If it is accepted, we shall welcome it. If not we shall proceed with it as it is."

Pandit Maitra wanted to know what exactly the Prime Minister meant by saying that Government would proceed with the bill.

Pandit Nehru: It is for the House to accept or reject a measure which is put forward on behalf of Government. The Government cannot enforce it. But if Government sponsors an important measure and the House rejects it, the House rejects that Government and that Government goes and another Government comes in its place. Let it be clearly understood that this is one of the measures to which Government attaches importance and on which it will stand or fall."

Proceeding, Pandit Nehru suggested to the House that the Hindu Code might be taken up in an accomodating way so that it might be passed by general consent. "If honourable members do not like that course, then automatically the other course comes into operation."

In the present session, Pandit Nehru went on, the first stage of the Second Reading might be passed and then before the next stage of detailed consideration came up, formally or informally or in both ways, the different viewpoints might be represented in a committee and we might see how this general consent can be arrived at in regard to this Bill, even though it might lead to certain alteration or variations in it."

Then comes this news:

Congress members of the Dominion Parliament who are also members of the Provincial Assemblies will be permitted to attend the Dominion Parliament's session when it discusses the Hindu Code Bill. It is understood the Congress Party in Parliament has released its earlier directive to the members."

By such means Pandit Nehru assures himself of the passage of the hasty and revolutionary bill!

Ed.

G. G. EXPOUNDS GITA

People should not seek to misinterpret the teachings of the Gita to find justification in its teachings for crime and violence, observed Mr. C. Rajagopalachari, Governor General of India addressing a "Gita Jayanti" meeting in the Lakshmi Narain Temple in Delhi.

Quoting extensively from the Gita the Governor General emphasised that duty could not be justified in absolute terms. Like everything else duty and *Dharma* also were relative.

"What one should do depends on the position one occupies" he added.

Continuing the Governor General reminded the people that one of the teachings of the Gita was that all forms of worship were equally good.

He added: "The Upanishads were given to us by the ancient *rishis*. Sri KriShna gave the Upanishads in the form of Bhagavad Gita and holding the reins of war horses for Arjuna, taught us the way of work and worship. In our *yuga* Gandhiji also holding the reins of a great political struggle taught in his own way the way of work and worship".

In the present times, the Gita was reborn through Gandhiji's mouth. "Let us revere the teachings and not merely utter the words. True reverence to the Gita lies in daily sincere reflection over its substance and acting accordingly".

"DEVIL'S" QUOTATION

"Some people seek to misinterpret the Gita so as to find justification in its teaching for crimes of violence. They concentrate on the battle scene. Their favourite chapter is the priliminary chapter and these people extract from Sri Krishna's teachings the doctrine of killing without compunction. There can be no greater error than this.

The Gita chapter in the Mahabharata begins by describing the agitation of Arjuna when he saw men arryed on either side for mutual slaughter: and into this scene is fitted the exposition of Hindu *dharma*. In spite of the beauty and appropriateness of the battle background conceived by the Teacher who gave the Gita, we should take the Gita as a scripture of Hinduism complete in itself and not as a mere episode in the Kurukshetra Battle.

The texts relied upon chiefly for interpreting the Gita as a scripture of violence are:

Antavanta ime dehaa
Nityasyoktaah cariirinah
Anaacino prameyasya.
Tasmaad Uddhysva Bhaarata (II-18)
Ya enam vetti hantaaram
Yrschainam manyate hatam
Uohau tau na vijaanitow
Naayam hanti na hanyate (II-19)
Najaayate mriyate va kadaachinnaayam
Bhuutva bhavitaa va na bhuyah
Ajo nityah. caevato yam puraano
Na hanyate hanyamane cariire (II-20)

These mantras mean:

These bodies in which dwells the permanent, indestructible and intangible spirit have an end. Fight, therefore, without concern. It is equally ignorant to regard the soul as slaying or being slain. The soul neither kills, nor is killed. The Self is not born nor does the Self die. Nor, having once been, does the Spirit at any time cease to be. The Soul is unborn, unchanging, ever-abiding and is not killed when the body is killed.

MENTION IN UPANISHAD

Now let us go back to a more ancient scripture the Kathopanishad for a moment. The *Rishi* that gave the Kathopanishad, long before the Gita, narrates what Yama said to Nachiketas:

Na jaayate mriyate vaa v.paschinnaayam
Kutaschinna Babb'huuva kaschit
Ajo nityah caevatoyam puraano
Na hanyate hanyamaane cariire (II 18)

"You are not born, nor do You die. You did not come from anything else, nor were made out of something other than yourself. You are unborn, eternal, everlasting and always existed. You are not slain, though the body is slain."

Hantaa chenmanyate hantum
Hantaschenmanyate hatam
Ubhou tau na vijaaniito
Naayamhanti na hanyate (II-19)

"If you think you slay some one or that you will be slain by some one, you are wrong in both cases. The Soul neither slays nor is slain."

(To be continued)

The Rationalist.

Monday 12-12-1949.

"MANASA"

The Editors of the "Kalyana Kalpataru" of Gorakpur, whose contribution to the spiritual nlightenment of the men and women of India uring nearly two decades is worthy of the ighest praise, have laid their readers under a urther debt by their beautiful new Annual, 'Manasa".

There is no work in Hindi greater than the *Rama Charita Manasa*" of Goswami Tulsidas. It is a work which has given joy nd solace to endless crores of men and women n the greater part of India during over 3 enturies. And successive generations of ndians have held the saintly author in venera-ion next only to that in which they held those wo wonder-men, Vyasa and Valmiki.

There are no literary compositions in any ther great language of the world, English, French, German, Russian, Urdu, Greek, or Latin, whose readers cherish not merely love, espect, admiration, but profound veneration or the author as in the case of Valmiki, Vyasa, nd Tulsidas.

Our non-Hindi readers might like to know omething about Tulsidas. In the words of Sir George Grierson in the "Linguistic Survey f India"—

"Half a century later, contemporary with ur Shakespeare, we find the poet and reformer Tulsidas (died 1623). This extraordinary man, who, if we take for our test the influence that e exercises at the present day, was one of the alf-dozen great writers that Asia has pro-luced, deserves more than a brief reference. He is commonly known to Europeans as the author of a history of Rama, but he is far more than that. He occupies a position among the singers of Rama *Sagas* peculiar to himself. Unlike the numerous religious poets who dwelt in the Doab and whose theme was Krishna, he lived humbly in Benares, unequalled and alone in his niche in the Temple of Fame. Disciples he had in plenty,—today they are numbered by millions,—but imitators, none. Looking back through the vista of centuries we see his noble figure standing in its own pure light as the guide and saviour of Hindustan. His influence has never ceased, nay, it has ever kept increasing, and only when we reflect upon the fate of Tantra-ridden Bengal, or on the wanton orgies that are carried on under the name of Krishna-worship can we justly appreciate the work of the man who in Northern India taught the infinite vileness of sin and the infinite graciousness of the Deity, and whose motto might have been—"He prayeth best who loveth best all things great and small."

"But Tulsidas did not only teach the elevated system of religion—he succeeded in getting his teaching accepted. He founded no sect, laid down no dogmatic creed, and yet his great work is at the present day the one Bible of ninety millions of people, and fortunate it has been for them that they had this guide. It has been received as the perfect example of the perfect book, and thus its influence has been exercised not only over the unlettered multitude, but over the long series of authors who followed him, and especially over the crowd which sprang into existence with the introduction of printing at the beginning of the last century. As Mr. Growse says in the introduction to his translation of the *Ramayana* of this author, 'The book is in every one's hands, from the court to the cottage, and is read and heard and appre-

ciated alike by every class of the Hindu Community, whether high or low, rich or poor, young or old'. In fact the importance of Tulsidas in the history of India cannot be over rated. Putting the literary merits of his work out of the question, the fact of the *Universal* acceptance by all classes, from Bhagalpur to the Punjab, and from the Himalayas to the Narbadda, surely demands more than a polite acknowledgement of his existence. Half a century ago an old missionary said to me that no one could hope to understand the natives of Upper India till he had mastered every line that Tulsidas had written. I have since learned to know how right he was."

Another European critic, Edwin Greaves, is no less enthusiastic: "Many poets have enriched Hindi Literature, but surely Tulasidas stands out as the greatest of them all. Others may possess single excellences in a slightly higher degree, but Tulasidas combines so many and so great, excellences, and there is such a brave and gentle spirit permeating the whole of his *Ramayana*. He is worthy not only of our admiration but also of our love, and he is loved: and certainly there is no Hindi book so widely found in palace and in hut and so greatly treasured."

And a kindred spirit, Mahatma Gandhi, has this to say of him: "Tulasidas had a marvellous faith. His faith has bequeathed to the Hindus a precious book like the *Ramayan*. The *Ramayan* is a literary master-piece; but its literary merit pales into insignificance before the charm of its devotional spirit."

(To be continued). *Editor.*

HYGIENICS AND THE ARMY

In olden days when an army was being equipped for a battle or campaign, very little attention was paid to hygienic conditions. Adequate clothing, the requisite implements of war, rations and at the proper time a welcome issue of rum, was considered all that was necessary to keep an army on the go.

Modern war has, however, taught us, that it is not merely the assault of the enemy which are to be feared, but that more often than not sickness can and does attack an army from within. Especially the movement of troops to another region with different climatic conditions, can affect the general state of health of the soldiers.

Nowadays, every army has therefore, apart from its Medical Corps, a number of specialists in the field of hygienics. Preventive measures have to day become of paramount importance.

How many victims can be claimed by sickness, is clearly shown by the figures of the Allied campaigns in Eritrea during the second world war. At that time, the army was 100 000 men strong, of which 7500 found their way to hospital. Not all of these had been wounded. Of all the 7500 rendered unfit for duty, only 834 suffered from war wounds, whilst the balance had been incapacitated by sickness which easily could have been prevented. It was not long before the General Staff became alive to the danger of these appalling figures, and during the war an immediate start was made with giving courses in hygienics and sanitary science in general.

One visitation easily guarded against, is malaria. The report drawn up by that most expert committee on malaria of the now defunct League of Nations and published in 1938, states, that when attacked by malaria, a dose of 16-20 grains of QUININE per day, for from 5 to 7 days, will prove to be an excellent remedy whilst it is further deserving of recommendation to take during the entire malaria season a daily dose of 7 grains.

This naturally does not only apply to an army in war time but to any body living in a region where malaria is prevalent.

(By the courtesy of Vas Dias Agency-International Amsterdam, Holland.)

A NOTABLE JAPANESE

Japan's former behind-the-scenes racial policy-maker fanatic anti-European and ultra nationalist, Dr. Shumei Okawa, who was released from major war criminal charges on an insanity plea is coming to the forefront among Japan's post-war intellectuals.

Removed from the company of the war-time Prime Minister, General Hideki Tojo, and Japan's major war criminals when he slapped Tojo's bald pate in the dock in May 1946, Dr. Okawa was put in a mental asylum. He was released from the status of an A class war criminal last December.

While in the mental hospital and since in retirement at his country home Dr. Okawa has completed a Japanese translation of the Koran with reference to French, English, German and Chinese translations. Now, he is writing a book in English entitled: "The Japanese character."

Dr. Okawa was brought to the dock with Tojo for advocating an egressive war to crush by force white supremacy in Asia. He was charged on 25 counts listed as "Crimes Against Peace" and one listed as "Murder." At the time of the trial, Dr. Okawa was commonly referred to as Japan's counterpart of Germany's Alfred Rosenberg, exponent of German race supremacy.

Dr. Okawa held no office in Japan's war-time Government He merely formulated the principles followed by the extreme right wing military group which led Japan into world war.

"Japan has no real leaders today." Dr. Okawa said "We are all bystanders, purged by General MacArthur's headquarters. And we are not allowed to talk politics."

Dr. Okawa is 62 years old, well over six feet tall and in very good health. At home his lanky slouching walk, khaki jodhpurs and heavy watch chain suggest an Australian cattle-farmer rather than an intellectual.

Commenting upon Japan's over-population and 1,500,000, a year increase, he declared: "Birth control is not the answer. It is unnatural. Japanese might migrate south, but you are the people stopping us. Australia has no need to fear that we shall become aggressors again. We can solve our population problem by going to Borneo, New Guinea and other unexploited Pacific islands. The Japanese farmer is the best in the world. We are descendants of farmers, and history shows that we have a record of non-aggression—at any rate, compared with European countries."

Dr. Okawa's personal history however, as he proudly admitted, is a fierce life-long struggle against European colonialism in Asia. "I became number one on Britain's Asiatic black-list in the early 20's," he said, "after I sheltered two Indian leaders in Japan from deportation to the British colony of Hong Kong. General MacArthur's headquarters has branded me an ultra-nationalist and anti-European but that is wrong. I am an Orientalist aiming at countering European colonisation in Asia."

His large sunken eyes burned fiercely and he clenched his talon like, fleshless fingers as he repeated several times: "Independence, and sovereignty is of paramount importance to any country. It should be upheld even at the sacrifice of prosperity. A woman would rather be a poor wife than a rich concubine."

Dr. Okawa who has always fought fiercely against Communist infiltration into Asia, expressed the opinion that the true Communist doctrine can never gain a footing in Asia because of the Asian character. "Asians will never accept the Communist idea of putting material above man," he declared.

Dr. Okawa is probably the most legendary figure in Japan today. Starting school at the age of five he crammed six years' study into two and was proclaimed a genius by his teachers. He claims to have started the study of Asian culture and civilisation and scolds Japanese scholars for devoting themselves solely to European culture.

In 1932, he was sentenced to five years' imprisonment following the assassination of the then Prime Minister, Tsuyeshi Inukai whose death was the third political assassination in four months.

In evidence before the War Crimes Tribunal in Tokyo, former General Issei Ugaki revealed that in March 1931, Dr. Okawa asked him to become head of the unsuccessful "March Case," an attempted coup d'etat to overthrow the Japanese Diet in session and establish a military regime. One of Dr. Okawa's closest associates was Ryohei Uchi, head of the ultra-right wing Black Dragon Society of which Okawa was believed to have been the virtual political brain and leader.

NO LAW OF AVERAGES

You will never win if you believe in the law of averages for the simple reason there is no such thing as average! Or mathematics!

Have you ever stopped to consider why people still go on betting—on football pools, for instance—in spite of the fact that they know full well how heavy are the odds against them winning, asks a writer in *Answers* and answers:

In the main it is because most of us have a mistaken belief in the infallibility of the law of averages. Everyone believes that, if they go on long enough, by the law of averages they are sure to be lucky eventually.

If this were so, it would be very satisfactory for the punters. But unfortunately there is no such thing as a law of averages. Even the loose term 'mathematical probability' (from which the belief probably sprung) is no help at all when it comes to trying to find a certainty.

For instance, it is possible to estimate, by mathematical probability, how many people out of a million will live to the age of seventy, but no one can estimate your own personal chances of living to that age!

The law of averages is often quoted in the tossing of a coin. If you toss a penny a hundred times, we say, the law of averages will bring the result to approximately half heads and half tails. If you try it yourself you might just as easily get 20 tails and 80 heads in one attempt and 20 heads and 80 tails in the next. Add both attempts, and the result is one hundred of each side—the law of averages, you think!

But what has happened to the law of averages in the two separate attempts?

Toss a coin ten times, and you are just as likely to get ten heads as you are to get five heads and five tails. There is no law that controls this.

Take another instance—that of the mathematical problem popular in school examinations.

If three men can sow a field of potatoes in ten hours, how long will it take five men to sow the field?

The answer, of course, is a lemon! No sane farmer would dare to work on such a mathematical assumption; the men working for the farmer are only men. On paper, of course, the five men would sow the field more quickly,

Yet the farmer would have to take it for granted that all would work at the same speed, which is impossible; that none of them would stop for a chat, which is improbable; and that the field could be cut into exact portions—unlikely.

Mathematics can often prove itself to be incorrect and unreliable in the extreme. In the above problem, for instance, if it were possible for men to work at the same speed, never stop to talk, and the field cut into equal strips, the answer is that it will be sown more quickly by five men than by three.

Will it? If so, then mathematically 108,000 men could sow the field in one second!

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G. G. EXPOUNDS GITA

(Continued from last issue.)

There was no question in the Kathopanishad of inducing Nachiketas to take up arms without compunction of conscience. Yet the teaching and the words in which it is embodied are exactly the same as what appears in the Bhagavad Gita. If we cannot extract a justification for violence from the words in the Kathopanishad, how can we interpret the very same verses in a different way simply because they occur in the Gita? The two main principles emphasized in the Bhagavad Gita are:—

1. 'Swadharma', that is the Law of Relativity in the determination of what one's duty is, and

2. Detachment in the performance of the duty so determined which is the doctrine of 'Nishkamya-karma'.

CONCEPT OF DUTY

Attempts to justify duty in absolute terms must fail. 'Dharma' is not absolute, but like all other things in the world, relative. What one should do depends on the position one occupies. Duty does not hang by itself in the air. This is what is meant by the rule of 'Swadharma'. 'Swadharma' is wrongly interpreted as a doctrine in the support of the distinctions of the caste system. 'Swadharma' is a recognition of the truth that duty depends on environment and context. The position one occupies, whatever may be the causes or the circumstances that brought it about, determines one's duty. Relativity affects everything in this world, and the determination of one's duty does not escape that universal rule. Duty is not the same thing for everyone and the same thing for all contexts. We cannot draw a straight line in a round and moving earth on which we operate. So also duty cannot be laid down except for each one separately and for the circumstances prevailing at the time the question arises. This does not mean that the Gita lays down an easy doctrine of expediency. 'Swadharma' is a hard and, more often than not, a difficult path involving great sacrifice and courage. The Gita lays down a doctrine of relativity for 'Dharma'. Just as Einstein has given the doctrine of relativity to qualify physical motion with the new conception of space and time, the Gita lays down that duty depends on 'Desha' and 'Kala' and one's function.

Then comes the purifying principle of detachment. Evil is inescapable in mundane action. But all defects are set right if we act in the spirit of selfless performance of duty rightly determined.

Besides laying down the doctrine of 'Swadharma' and 'anasakti,' the Bhagavad Gita teaches further that all forms of worship are equally good.

"In whatsoever why men approach Me, even so do I bless them, for whatever the paths that men may take in worship, they come unto me (IV-11).

"Whosoever the devotee and whatsoever the form worshipped with sincere faith, I bestow on him that firm faith."—(VII-21).

There is another teaching in the Bhagavad Gita which is of very great importance. All kinds of work for the good of society are equally noble. They amount to worship of God if done in the right spirit.

"Man reaches proper fulfilment by each being intent on his own work. Let me tell you how the goal is attained by him who is intent on his own work." (XVIII—45.)

"The performance of one's own work is worship of Him from Whom have emanated all beings, and by Whom all this is pervaded; and by such worship a man attains the goal. (XVIII-46).

"Better is one's own duty though unhonoured, than the work of another even if well performed. He who does the work indicated by his own nature incurs no sin." (XVIII-47)

"The work to which You are born, though involving defects, ought not to be abandoned. All undertakings, indeed, are clouded by defects, as fire by smoke." (XVIII-48).

KRISHNA OF MODERN TIMES

The Upanishads were given by the ancient 'rishis.' Sri krishna gave the Upanishads once again in the form of the Gita. Holding the reins of the war horses for Arjuna, Sri Krishna taught the way of work and worship. In our own Yuga, Gandhiji holding the reins of a great political struggle, also taught in his own way the way of work and worship. The Gita was reborn in our times through Gandhiji's mouth. Let us revere the teachings and not merely utter the words. True reverence to the Gita lies in daily sincere reflection over its substance and shaping mind and action accordingly.

SANSKRIT WISDOM

Durbhikshechaannadaataaram
Subhikshecha hiranyadam ।
Chaturoham namasyaami
Rane dheeram rine shuchim ॥

* The man who gives alms in famine times, the man who gives gold in times of plenty, the man who is valorous in the battle field, the man who is faithful in discharge of his debts, before these four I would prostrate myself.

Sarvasya gaatrasya shirah pradhaanam
Sarvendriyaanam nayanam pradhaanam ।
Shannaam rasaanaam lavanam pradhaanam
Bhavennadeenaam udakam pradhaanam ॥

* Of all the limbs the head is the most important; Of all the organs the eye is the most important; Of all the varieties of taste salt is the most important: and of all waters river water is the best.

Pustakam vanitaa vittam
Parahastam gatam gatam ।
Athavaa punaraayaati
Jeernam bhashtaacha khandashah ॥

* Book, woman, and money when given out to others never return. Or they return, torn, polluted, and piece-meal.

Raajavatpancha varshaani
Dasha varshaani daasavat ।
Praapte tu shodashe varshe
Putram mitravadaacharet ॥

* A son should be treated like a king till the age of five, like a servant during the next ten years. From the 16th year on he should be treated like a friend.

Ekaikaa gowstrayassimhaa
Pancha vyaghraahprasootibhih ॥
Adharmo nashta santaano
Dharmassantaana vardhanah ॥

* The cow produces calves in singles: the lion in triplets, and the tiger in fives. Nevertheless the latter perish quickly. Wickedness brings quick death: Virtue is lasting.

Uttamam swaarjitam vittam
Madhyamam pitaraarjitam ।
Adhamam bhraatri vittantu
Streevittamadhamaadhamam ॥

* Money is best when self-earned. It is not so good inherited. It is bad when it is a brother's. It is worst of all when it is a woman's.

G. R. JOSYER.

The Rationalist.

Monday 19-12-1949.

"MANASA"

II

Last week we gave our readers an inkling of the greatness of Tulasidas and his work "Ramacharita-Manasa."

Pandit Madan Mohan Malaviya of the mellifluous name, calls it "a unique work of its kind in the literature of the world. The world has not yet recognized the merits of this incomparable work. But my conviction is that even as its merits come into light more and more during the coming years its rendering will appear in numerous languages of the world. This work is a source of ineffable joy and solace to the entire human race."

Other eminent Indians are no less enthusiastic about the greatness of the work. Dr. Rajendra Prasad declares, "Even to those who are no devotees the book contains such a political charm, such mellifluence, such a graceful blending of sentiments, and an art so highly developed that it can compete with the greatest epic poems of the world."

A portion of such a work is now placed before readers with an English translation by the learned and painstaking Editors of the *Kalyana-Kalpataru* of Gorakhpur. They did service to the intelligentia of the country by bringing out the "Gita" in three Annuals during the last 3 years. Now they are presenting the *Ramacharita-Manasa* in 3 Annuals.

They observe, "The popularity of the *Gita* and the "Ramacharita-Manasa" can be easily gauged from the fact that a single Press in a distant corner of India like the Gita Press run by our humble organization, has in the course of a few years of its existence struck off and released over 33 lacs of copies of the *Gita*, and 5 lacs of copies of *Ramacharita-Manasa* for the reading public and yet egregiously failed to meet the demand for these two inimitable books! And if we consider the issues of other publishers, they may easily prove to be the best sellers in India even in these degenerate days, when Materialism in its most aggressive form threatens to throttle Spiriruality and all that it stands for, not unoften with the backing of the State, under the false inspiration of shibboleths that raise a dust and mislead the unsuspecting public. The present Annual contains the *Bala-kanda* of *Tulasi-Ramayana*. The Editors pray for Devine grace to enable them to complete the work in 2 more Annuals during the next 2 years.

As observed by the Editors, the recognition of Hindi in Devanagari script as the State language makes a knowledge of Hindi an indispensable qualification for every cultured citizen of the State. "From this point of view, the present publication containing the original text with English translation of the greatest master-piece of the Hindi language will be of great help to readers who belong to the non-Hindi speaking parts of the country. A study of the *Manasa* with the aid of the translation will bring them, not only spiritual enlightenment and peace and solace of the heart through contact with the spirit of Devotion, but perfect knowledge of Hindi as well."

It only remains for us to render thanks to Srijuts Jayadayal Goyandka and Hanuman-prasad Poddar for their laudable endeavours, and to hope that an ever increasing circle of English-knowing and Hindi knowing readers will revel like celestial swans in the Manasa lake of *Ramacharita-Manasa*.

Editor.

THE ALL-INDIA ORIENTAL CONFERENCE

Professor M. Hiriyanna, President-elect of the next All-India Oriental Conference, writes to us,—

"Dear Sir,

I thank you for your kindness in sending me three of the recent issues of the "Rationalist", containing the account of the work done by the Oriental Conference which met at Bombay last month. I have read the account with much interest. I find from it that you were one of the delegates deputed by the Mysore Government to attend the Conference; and I am very glad that for once the Government have gone outside the circle of officials to choose their representative for such Conferences.

Yours Sincerly,
M. HIRIYANNA.

We take this occation to acknowledge our debt to Professor Hiriyanna for what little we know of Sanskrit. Professor Hiriyanna in the Maharaja's College, and Professors Rao Bahadur M. Rangacharya and Mahamahopadhyaya S Kuppusamy Sastriar in the Presidency College guided our collegiate education in Sanskrit.

Editor.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಂಡುಕ್ಕೆ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

Tact is the ability to describe others as they see themslves. ABRAHAM LINCOLN.

* * *

A bank is a place where they lend you an umbrella in fair weather and ask for it back again when it begins to rain. ROBERT FROST.

* * "

Idealism increases in direct proportion to one's distance from the problem.

JOHN GALSWORTHY.

* * *

I believe in getting into hot water; it keeps you clean. G. K. CHESTERTON.

* * *

If you educate a man, you educate an indivdual; if you educate a woman you educate a family. Dr. CHARLS D. McIver.

ACKNOWLEDGMENT

"The Food Problem in India," an interesting brochure by Sri T. L. Kantam, B A., B.L., Secretary, Mysore Association for U.N.O., surveys the present food crisis and suggests solutions. Price 4 Annas.

A RECEPTION

Mr. & Mrs. Ramappa, Rattehalli, Mill-owner, Mysore, held a reception on the 12th inst in connection with the marriage of his son, Sri VASUDEVAMURTHI, with CHI. SOW. SARASWATI. The function was attended by the elite of the city.

Bound Volumes of the *Rationalist* of the last 8 years are available.

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The Manager,
"Rationalist", Mysore.

LIFE INSURANCE NOT A BOON, BUT A RACKET

"Indian Life Insurance business prior to 1938 was a 'Hell on Earth'. Indian Insurance Act of 1938 has remedied many of its defects, but the root of exploitation is still there, deep in the soil. It can only be pulled out by a Governmental action.

There has been a rapid growth of Life Insurance business in India in recent years. The Indian Insurance Year-Book 1947, published by authority of the Supdt. of Insurance, the Government of India, gives the following figures:—

New Life Insurance business for the year 1946.

No. of Policies	Sum Assured	Yearly Premium
617,300	144 Crores	Nearly 8 Crores

Total Life Insurance business in force in India at the end of the year 1946:

No. of Policies.	Sum Assured.	Yearly renewal Premium
27,97,000	615 Crores	31 Crores

From the rapid growth of Life Insurance business alone, it cannot be said that Life Insurance is good, that it is popular, and wanted by the people. Let us examine this question in detail:—

People are told that Life Insurance is good. They are not told to whom it is good. It is good only to the Promotors and the Directors of the respective Companies to find jobs to themselves and to their Kith and Kin on fabulous Salary, allowance and T.A. and to glorify themselves. It is good to none else!"

P. A. RAO.

Watch for our next.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysoer Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes:—

"It is not a mere supplement containing a collection of cases bringing the book up-to-date, but it is as clear, concise, and adequate survey of Hindu Law both in British India and Mysore during the four years since the publication of the main volume."

Price Rs. 5—0—0.

PRIMARY EDUCATION

In the little town of Trout River on the Canadian border there are 50 taxpayers, each contributing an average of £48 annually for the education of one six-year-old child!

Carolyn White is the only pupil left at the local school—her 12 fellow-scholars of last year have gone further afield for their education. But for Carolyn alone there has to be a teacher, who is paid £2,000 a year, while books and heating cost another £400!

As the school trustee says, this is a "little expensive" for the primary education of one girl!

Need we comment? Ed.

RUSSIA STRENGTHENS MARRIAGE

Once upon a time a Russian man and wife could get a divorce simply on registering at the proper bureau and paying a small fee. In 1944 a new law required them to go before a judge, who had to attempt a reconciliation. The birth rate promptly rose, a survey two years later showed. Recently the Soviet Supreme Court tightened marriage bonds still further by ordering lower courts to refuse divorces for "temporary divergencies of opinion...or unwillingness of one side to continue the marriage." But the Supreme Court ruled that "serious and well-found" grounds exist when the marriage jeopardizes "the principles of Communist morality."

But Hindu India, under the leadership of Pandit Nehru is loosening marriage! Ed.

Kolar Gold Field

THE PAY LINE

By pay line is meant the grade of ore that just meets the cost of production. If the pay line is high, a large quantity of low grade ore which otherwise would create new wealth, would be destined to lie buried for all the gold it might contain. In fact, the pay line constitutes the "life-line" of the Mines. While the ruling gold price can make it possible to work low grade ore, any rise in the cost of production by increased labour cost or taxation or diminution of output 'will turn gold bearing ore, as by Gautama's curse, into stone", shortening the life of the Mines. The following figures are self-explanatory:—

PRODUCTION TRENDS UP TO END OF 1948.

	1932	1948
Index of mill production.	100	64.8
Index of wages per ton of ore milled.	100	335.2

The basic truths are:—

"The danger to employment is, not producing too much,
but producing too little and too dear".
"Pay will buy more
when we produce more and at less cost."

(K.G.F. MINING BOARD.)

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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-40.
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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: C. S. JOSYER, M.A.

Vol. X No. 15] Monday 26—12—1949 [Price 0—1—6.

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A SPECIAL CONVOCATION

Speech Delivered by His Highness the Chancellor at the Special Convocation held on Monday, the 19th December 1949, on the occasion of the Conferment of the Honorary Degree of Doctor of Laws on His Excellency Sri Chakravarty Rajagopalachari :

" Members of the Convocation.

On this occasion when the Honorary Degree of Doctor of Laws is conferred on His Excellency Sri Chakravarty Rajagopalachari, Governor-General of India, we recall with pride and pleasure the fact of his being an old boy of the Central College.

It is a year and a half since, amidst universal acclamation, "Rajaji", as he is affectionately styled by the people, acquired the unique, the unrepeatable distinction of being the First and only Indian to become Governor-General of India. In a position that demands intense patriotism, ripe statesmanship, patent integrity and the highest intellectual gifts he has proved himself a model and example for generations to follow.

Half a century of devoted service to the Motherland has brought Rajaji to the position that he now occupies in the State and in the hearts and minds of our people. He has been a practical administrator at various levels of public life. In every capacity he has earned the regard and admiration not only of our countrymen but also of the people of foreign countries. He is a Ruler of India and also a World Statesman and Guide.

His love of hard work, his enthusiasm and organising ability, his clear vision and his remarkable gift of political foresight have been amply demonstrated in the many positions that he has filled even apart from the administrative offices that have been held by him.

His legal acumen and his judicial spirit, his realism and his unerring sense of what is practicable and what is not, are amongst our greatest assets in the political leadership of our nation.

He is besides being a statesman, a man of letters. He is an inspiring, forceful and most attractive writer in Tamil and he is a master of a simple and penetrating prose style in English.

He merits high place as an expounder of the deeper universal principles of Hindu Philosophy and Religion, without ceasing to be a reformer, thus promoting mutual understanding and sympathy between the various cultures of our all-embracing Motherland.

His simplicity and his humility, his rigid ethical standards, his tolerance and detachment, his noble wisdom born of knowledge, experience and innate culture, and his inimitable power of winning over opponents to his side—these have endeared him to the nation over which he is now ruling. More than position and career are life and personality—values of permanance and independent of external circumstances. It is these that constitute the spirituality of man and his humanity. Rajaji is in this respect amongst the supreme ones of India.

As one deeply interested in the uplift of the unfortunate Harijan Community, His Excellency would doubtless be glad to know that Mysore may claim pride of pioneer service in this difficult and delicate field when the Government of my late revered uncle threw open all public schools for admission of untouchables as early as February 1918 which has resulted in there being today a large and growing number of well educated persons from those communities.

The University of Mysore is deeply sensible of the importance of this happy and proud occasion, the Special Convocation of the Senate, when the Honorary Degree of Doctor of Laws is conferred on our respected, esteemed and beloved Rajaji.

By virtue of the authority vested in me as Chancellor of the University of Mysore, I admit you, Your Excellency Sri Chakravarty Rajagopalachari, to the Honorary Degree of Doctor of Laws of this University, and in token thereof I present this Diploma and authorise you to wear the hood ordained as the insignia of the said degree."

THE INTERVIEW

"Lots of people are inordinately interested in gossip about well-known men and women; they like to know what Churchill does in his spare time, which books Bing Crossby likes and how many grand children Mrs. Roosevelt has.

All these titbits are dished up by the ubiquitous journalist for the delectation of his avid readers. At the most inconvenient hours, he invades home, dressing-room or office and once he has his victim cornered, he asks and asks and.....jots down the answers.

Years ago, the Czech Juan Vujttch was inierviewed. You may remember him as the man who conceived the wonderful idea to make a trip around the world in shank's pony. In July 1927 he set out and around 1938 he was interviewed in South Africa. "How is your health keeping up" he was asked by the reporter. "Oh" replied Vutch cheerfully "just splendidly. Well, I do catch cold now and again and whilst in Egypt I was troubled for a little while by Malaria, but since I followed the directions of the Malaria Committee of the former League of Nations, I have not been bothered at all. During the time I suffered from malaria, I took during from 5 to 7 days, a daily dose of from 15-20 grains of Quinine and as a preventive measure I swallow during the malaria season, 6 grains of Quinine per Day. It helps wonderfully and I can safely recommend this remedy to everybody."

It is now already a good many years ago, since the most expert Committee for Malaria of the former League of Nations, after a profound study, published in 1938 their above conclusions but this treatment is still being recommended to-day."

By courtesy of Van Dias Agency-International, Amsterdam, Holland.

100

Non-attachment and the will to live are the two essential things if one desires to live up to 100 years, says a writer.

The basic cause of long life must be sought after in the mental make up of the person, he says. When once asked to comment upon the cause of his buoyant health at his advanced age, Gandhiji informed that though it was apparently due to his regular habits of diet, sleep and exercise and strict observance of Nature-cure principles, he attached greater importance to his non-attachment. Sometime after when asked why he had given up his former hope of living for 120 years, he replied that he had not been able to develop the requisite degree of non-attachment.

POWER OF BRAHMACHARYA

Ancient Hindu scriptures describe Brahmacharya and Pranayam as giving man control over death.

The injuction of Brahmacharya really means, according to Swami Rama Tirtha, "Live God." "This is auto-suggestion of the highest order and, if coupled with the will to live, can really give man dominion over death. The vast possibilities of *pranayam* are yet to be explored.

To sum up, proper use of mind alone will ensure a century or more to man. If this is done, all physical factors necessary for long life will automatically follow.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Rationalist.

Monday 26-12-1949.

RATIONALISM

A critic writes from New Delhi, "Now that 'Rationalism' is being organised in India (vide the First Convention held in Madras yesterday), I think the "*Rationalist*" should be a real and exclusive organ of "Rationalism in India".

That raises the question, "What is Rationalism"? Put simply, it means arriving at conclusions based on reason, which in turn is to be based on all the facts bearing on a subject.

By that test it seems to us that those who constitute the Rationalist Association of London as well as those who constitute the week-old Rationalist Association of India are as irrational as those whom they condemn as irrational.

Mankind have not been fools all these thousands of years, and reason is not a faculty newly obtained in the 20th century. Men like Jaimini and Spinoza, men like Christ and Sankara and Mohammad were not fools, and their conclusions were not the ravings of idiots. If the self-styled rationalists of today, Paranjpye and Nehru and other smaller fry, had one-tenth of the reasoning power and grasp of life of those ancients, they would be worth something. Not having it their conclusions are no sounder than those of "mad-hatters" let loose on society.

Pandit Nehru thinks that Hindu society so far has been most irrational, and assumes that everything will become perfect if things are done just as he likes. He wants to have the lives of 35 crores of men in his palm. In fact they did trust their all to one small, frail man, Mahatma Gandhi,—admittedly a greater man than Pandit Nehru,—and he left them in the lurch.

Both Dr. Nehru and Dr. Paranjpye think that all those men of brains and vision, who have enriched the Indian mind and left it a legacy of untold riches, were of no worth, and that they themselves are the new-born Sun and Moon of this country. Pandit Nehru says that there is no Hindu nation, and no such thing as Hindu Culture. If he spoke less and thought more, his words might convey some meaning. Men of the past have left us works in Sanskrit compared with which any work of Pandit Nehru's is like an oil lamp compared with the solar glow. Dr. Paranjpye may be a Mathematical Tripos Wrangler, but he cannot hold a candle to Bhaskaracharya and Varahamihira. His daughter may be a Tripos girl, but she can no way equal Leelavathi.

When it is so, for these men to assume that they are demi-Gods with a monopoly of wisdom and intelligence, and that all others past and present are blinking idiots, is to live in a fools' paradise. It is irrationalism of the worst type.

Their conclusions are based on false prejudices, unsound reasoning, and imperfect assemblage of facts. They claim that everything that has come down from the past is unscientific and irrational, and that they of today are modern, scientific, and rational. They do not realise that within ten years from now they will be in the same boat as their fathers, and that they too will in turn be looked upon as ignorant and contemptible fools.

Obviously then we ought not to be so cocksure about ourselves, or so sweepingly condemnatory about others past or present. The past was modern in its day, and what is modern will be past before long.

The true rationalist therefore should have a mind open as the day, beware of plunging into head-strong opinions, and make decisions only after careful thought and patient examination of facts.

Therefore politicians and statesmen as well as others who would lay down the law for others would do well to submit themselves to psychological tests to start with, so that they themselves and others may know the measure of their capacity to dictate to others.

To show our readers the difference in outlook between the *Rationalist* and the conference type of rationalists, we might give a few instances.

Is Adult suffrage in India rational or irrational? Pandit Nehru and Dr. Paranjpye would call it rational. We hold that it is irrational. To assume that all men in the vastly different strata of India's populace are equal and therefore entitled to vote, is irrational, because the votes of those who vote understandingly will be swamped by those who vote like cattle. And to give voting rights to adults and withhold them from children is irrational, because many children are more intelligent than many adults.

To say that you wish to build up a strong sovereign state and deny the existence of a Hindu culture and split up the State on the basis of so-called linguistic cultures is irrational.

To hold that men and women should be given equal rights in the interests of the State is irrational, because we find in Moslem States women have not been given equal rights, and yet all those States are undeniably powerful.

In matters of the world, in matters of the universe, in matters of life and death, present-day Indians are labouring under colossal ignorance. We buzz like mosquitos, but are worthless and contemptible in nature's scheme of things.

We will not quote Bhaskaracharya whom Drs. Nehru and Paranjpye disbelieve, but Sir James Jeans whom they will snobbishly believe:

"A few stars are hardly bigger than the Earth, but the majority are so large that hundreds of thousands of earths could be packed inside each; and there are giant stars which can contain millions of millions of earths. And the total number of stars is something like the total number of grains of sand on all the sea-shores of the world. Such is the littleness of our world in space.

This vast multitude of stars is wandering about in space."

(To be continued). *Editor.*

DEMOCRACY AT WORK

Political parties in Batavia have revised party titles. The use of the word "people" in party titles proved popular, eight parties using it. These were: "The Party of the People, The People's Front, The League of All People, the Legion of the People, the Magnificent People's Party, the Alliance of the People, the Marching Masses of the People, and the Voice of the People.

How many parties will India have?

"THE RATIONALIST."

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NEW SOLAR SYSTEMS

Evidence that new solar systems are forever being born in the vast outer reaches of the universe is reported by astronomers in the United States. They suggest that millions of solar systems like our own may already exist and that planets like our earth may be common.

Three astronomers reported their findings supporting these theories during the recent annual meeting of National Academy of Sciences. The astronomers are: Dr. Otto Struve, director-emeritus of Yerkes Observatory of the University of Chicago; Dr. Paul W. Merrill of Mount Wilson and Palomar Observataries—seats of the World's two farthest-seeing telescopes—in California; and Dr. Bart J. Bok of Harvard University.

Dr. Struve said: "We are seeing stars formed before our very eyes and we are finding many that are only about 10,000,000 years old.....My guess is that the formation of planets is a very common process.

"It is not unreasonable to suppose that 90 per cent of all the stars have planets. Certainly we have no reason to believe that our star and our system are at all unusual."

EVOLUTION OF STARS

He said astronomical observations suggest to the scientist that evolution among the stars begins with light. Light exerts pressure on vast quantities of interstellar dust in outer space and sets it in motion. The force of gravity—or attraction of one mass for another—then forms the "dust" into compact bodies, or stars that give off almost no visible light. Bok recently found such "dark bodies" in the skies.

These primitive bodies evolve into extremely hot stars, sometimes so active and so heavy that they break into two bodies—the strange twin stars known to astronomers as "close doubles."

These "close doubles" are believed to be slightly smaller than our sun in volume. They revolve around each other at speeds great enough to counteract the gravitational pull tending to bring them together. They are surrounded by a "cosmic placenta"—a gaseous envelop formed by the tremendous gaseous streams thrown off by the heat of the stars.

HOW SYSTEMS FORM

The gaseous streams carry off minute portions of mass from the stars, and eventually slow them to a point where gravity pulls them together. They collide, forming a single star, about the size and nature of our sun. The rest of their substance, in gaseous form, whirls around the new sun at a distance, somewhat like the rings of Saturn.

In time, the lighter elements in these "rings" escape, and the heavier elements condense into planets, like our earth or the other planets of our solar system.

Struve said that the theory had been evolved from observations and analysis of the "close double" stars, known as the W Ursae Majaris eclipsing binaries. About one-forth of the 100,000,000,000 stars in the Milky Way are "close doubles."

YOGA IN ENGLAND

Forty-eight English schoolgirls between the ages of seven and 18 are learning Yoga at a Kent boarding school, it is reported. The Yoga curriculum includes a 30-minute lecture on the age-old philosophy of the sages of India. The lady who is responsible for the experiment is the one-time Russian ballerina, Madam Legat, founder of the school and widow of Nicolas Legat, teacher of the famous dancer, Anna Pavlova.

Small, dark and dynamic, Madame Legat teaches yoga because she believes that it awakens the powers which lie asleep within the average person. "It encourages longivity—I believe my girls will live far longer than normally, possibly more than a hundred years, because they have supple and healthy bodies and relaxed minds," she said.

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